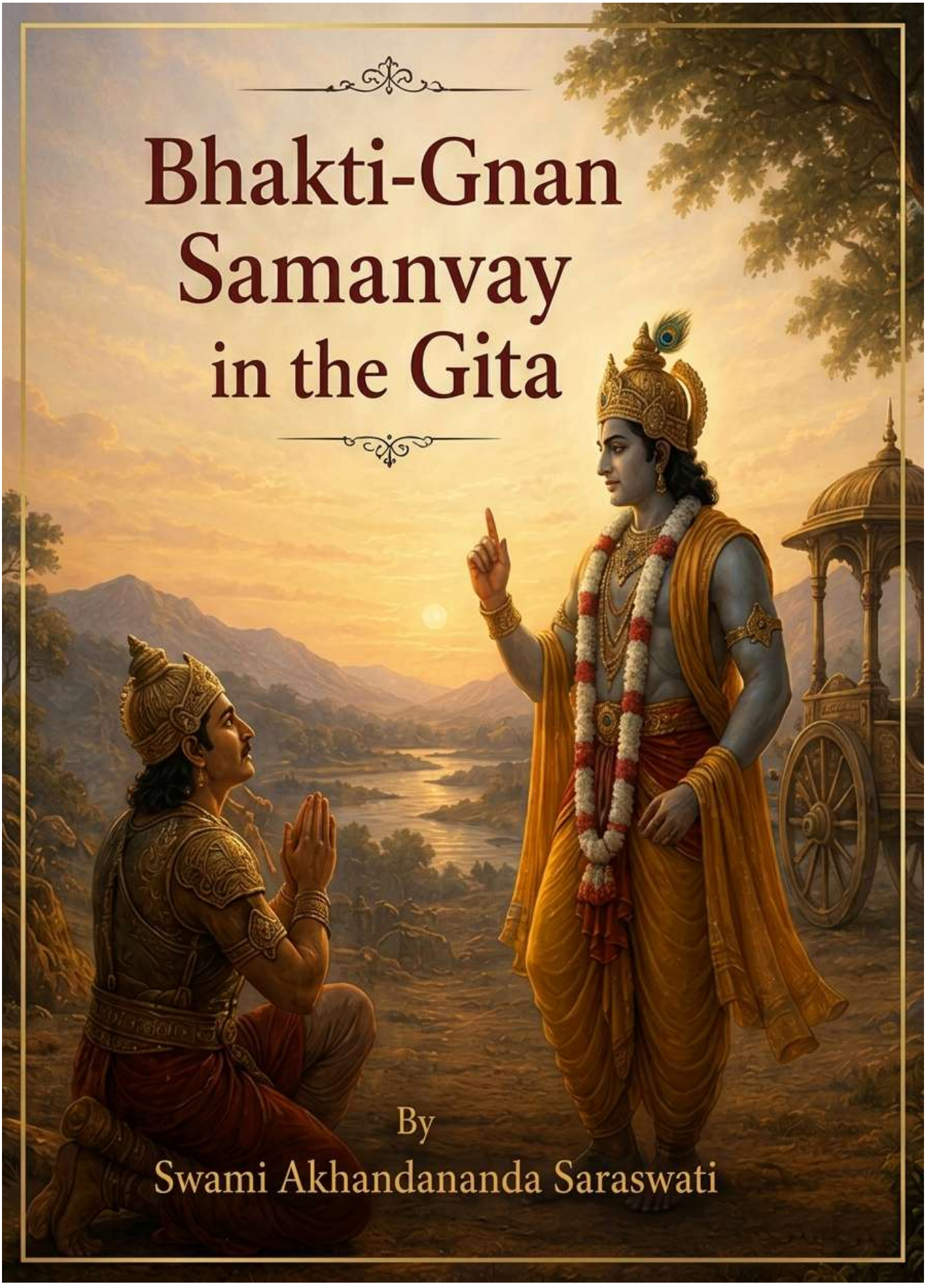
Bhakti-Gnan Samanvay in the Gita



By

Swami Akhandananda Saraswati

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Chapter 1

Amba tvaamanusandhadhaami bhagavadgeete` bhavadve`shineem.

(Mother Gita, I want to investigate your words, which destroy the illusion of this sansara.)

Come; let us give some thought to the Gita.

The life of manushyas has become driven by desires in present times. People want to do what is inspired by their vasanas. They are disinclined to adhere to the moral values of right and wrong, and the strictures of the Shastras. Theirs is not a disciplined jeevan, but discipline is needed for any progress in any direction in life.

When a person begins to act at the dictates of his vasanas he begins to disdain his Dharma and the laws of the land. He has no thought for the sukha and dukha of other people. He is so wrapped up in his own selfish interests and pleasures that he gives no thought to anything else. There is no consideration for anybody else – neither for any individual, nor the community, religious sect, or even human values. He becomes unconcerned about the State, Country, or world. Selfishness, desires, and avarice for self-indulgence makes him unrestrained in his behaviour.

This is why it is essential that *chitta-shuddhi* – purification of the mental state – is cultivated by people. Both chitta-shuddhi and Atma-shuddhi are essential. Our jeevan should be kept within the boundaries of proper behaviour. No Police, Army, Laws or Government can make a manushya shuddha unless he has an urge for his chitta to be shuddha.

Our books on Dharma arouse an urge for chitta-shuddhi. They instil sanskaras (subtle subconscious impression) in the hriday, which make a person become well-ordered. If the sanskaras of Dharma are present in a person he will have an involuntary aversion to doing anything he knows to be against the basic principles of right and wrong. This is why Dharma should come into our jeevan.

This needs some valour. If a manushya lacks valour he cannot remain firm in his Dharma. Unless he is prepared to endure discomfort, and observe the niyams he has taken, and follow his Dharma, how will he get Atma-bala? How will he get the mental strength to stick to his vows in face of difficulties?

So, choose to walk on the path of Dharma, and keep such niyams for which you have to endure some discomfort. Valour comes from zeal and determination. In literature, the enduring bhava of valour is enthusiasm. That is why Shri Krishna told Arjuna, 'Don't be unmanly; be a warrior! A person who has zeal and courage gets success in life.'

Klaibyam maa sma gamah paartha naitatattvamupapadyate`,

kshudram hridayadaurbalyam tyaktvottishtha parantapa.

(2. 3)

Now – see what is needed for Atma-shuddhi and chitta-shuddhi.

Upasana is needed for removing vasanas, and Gnan is needed for removing agnan. The department of upasana and the department of Gnan are separate, like different medicines used for different ailments. The Doctor, or Vaidya, decides which medicine should be prescribed for which problem. In the same way, the Guru decides what is best for his disciple. Some seekers need to do upasana and some need to obtain Gnan. Some need both upasana as well as Gnan, to obtain Atma-shuddhi and chitta-shuddhi.

I will first tell you about Bhakti.

Vasana is unrestrained. It can lead to any wrong action unless it is controlled. Vasana can go towards somebody's wealth, or towards any man or woman, or any other improper object. It assumes many forms. It is said, *'vaasanaa e`va sansaara'* – vasana is the name of this sansara.

However, when Dharma comes into a person's jeevan it restrains fifty per cent of his vasanas. When Bhakti comes ninety-nine percent of the vasanas are curtailed. Therefore, there should be a vasana for the Ishwara in our mana, along with upasana.

If you want to make your jeevan shuddha, the first step is *sadaachaara* . Sadachara means good conduct.

The second step is bhakti. Our Shastras say, *maatride`vo bhava, pitride`vo bhava, aacharya de`vo bhava (Taittareeya Upanishad 1. 11. 2).* Bhakti can be for the mother, the father and the Teacher – the Guru. Or, it can be for your country.

Gnan is needed to know whose bhakti you should do. To wear a *maalaa* – a necklace of tulsi or rudraksha beads, is not bhakti.

Many great conferences are organized these days, as a policy to promote the Shastras. Malas are procured and distributed to people. The people are told to wear them when they come to the conference. There is no bhakti involved here! People do japa of Bhagwan's name, and think of bad things about other people – that is not bhakti!

In bhakti there should be a connection with the Ishwara for whom you have bhakti. *'Mahaatmyagnaanapoorvas sudridhah sarvatoadhikah, sne`ho bhaktti-ritikhyaataa tayaa mukttirna chaanyathaa' (Brahmatarka shloka, Mahabhashya Ta. Ni. 1. 86).* First, know the mahima of the one you have bhakti for, and love Him more than any other.

There should be no hardness in your hriday. When we hold any object in our hand, we tighten our fist to make sure it does not fall down, or

that nobody snatches it away. In the same way, when a person wants to hold somebody in his hriday, he has to tighten his hriday and hold on to that person. However, when it comes to prema for the Ishwara, we have to destroy the hardness in our chitta, and for that we need *sne`ha* – the tenderness of affection – along with Gnan of the greatness of the one we want to have bhakti for.

Now, see the difference between Gnan and Bhakti.

Gnan can also be about your enemy. You know your enemy, don't you? You have knowledge about your enemy, but you don't have bhakti for him. When you learn about a person you look up to, you admire him whether you want to or not. Then you feel shraddha. Bhakti comes after shraddha.

The Gita explains how Bhakti comes.

Aham sarvasya prabhavo mattah sarvam pravartate`,

iti matvaa bhajante` maam budhaa bhavasamanvitaah.

(10. 8)

There should be some knowledge about the Ishwara. You should know about His gunas. He is the mother, the father, and the Swami of the world. He manages everybody. He knows what is in every heart, because He is sarvagna, sarva-shaktimaan, and param kripalu. He comes and sits in the hriday of those who do His bhakti. He even gives some sign to His bhaktas if they are on the verge of doing some wrong action, to warn them. 'If you, being My bhakta, do wrong, not only you but I will also get dishonour.'

So, establish Bhagwan in your hriday by doing sat-karmas and having sad-bhava. So good deeds and have goodwill for all. This is the first stipulation of Bhakti.

The Kali Yuga has spread in present times. Wherever you look you find strained relationships between mother and son, husband and wife,

brothers, friends and others, where there should be no distrust or lack of goodwill. Even people in high places say one thing one day and something quite different the next day. Why has such an unrestrained, unruly pattern that has no connection with Dharma come into society?

It has come because there is no fear of Bhagwan in people's hriday. There is a lack of prema for Bhagwan. People don't have nishtha for Dharma. They have lost touch with the One who sits in the hriday and gives us the right guidance.

Bhakti begins when we begin to acquire a little understanding of the Ishwara's mahima.

'Aham sarvavasva prabhavo mattah sarvam pravartate`.'

(10. 8)

Bhagwan is seated in the hriday of all, and He manages everybody. The jeeva, and the antahkarana in which the jeeva abides, are both prompted by Bhagwan.

'Iti matvaa bhajante` maam budhaa bhaavasamanvitaa.'

(10. 8)

Wise people first obtain this Gnan, and then do Bhagwan's bhajan.

Here, Gnan comes first and Bhakti comes after.

Now, see this same point in loka-vyavhar. In social interaction you should do people's seva with prema. With the increase of prema, there will be an increase of Gnan about the one whose seva you do. You will know how he wants to sleep, what he likes to eat, the things he likes, etc. These things cannot be known by staying far away; you need to stay close to the person you serve, to know these things. Thus, here, Gnan is increased by Bhakti.

Bhagwan Himself tells us:

'Bhaktyaa maamabhijaanaati yaavaan yashchaasmi tattvatah,

tato maam tattvato gnaatvaa vishate` taanantaram.

(18. 55)

When you do Bhagwan's bhakti you will become better acquainted with Him. The more prema you have for Him, the better you will know Him. Therefore, Bhakti is a sadhan for Bhagwan's bhakti. In fact, both Bhakti and Gnan are helpful – they do not reduce the influence of each other. Once you know this, they get connected automatically.

Now see the rule of the samanvay – the unification of Bhakti and Gnan. If you want to make a samanvay of Bhakti and Gnan you must first have a general Gnan about what Bhakti is, what Gnan is, why Bhakti is different from Gnan, and why Gnan is different from Bhakti. Also, what is the vishay of each.

Then find out which vishay they both stay in, separately. Obtain this general knowledge first, and then find out the vishay-gnan of both. Find out where the two meet. Find out where they become mutually contradictory, and the reasoning that is useful in removing the contradictions. Once you obtain this knowledge you will be able to take a decision.

The testimony of the witness is given first, and then judgement is given. In the Sanskrit language this is called *vishaya* – meaning, the subject, *sanshaya* – meaning the doubt, the *poorva-paksha* – meaning the first opinion, then the *uttara-paksha* – meaning the second opinion, and then the *siddhaanta* – meaning, the demonstrated conclusion.

By giving thought to these five points, a support is decided. If we want to establish something, what are the subjects on which vichar should be done? What are the doubts about its swarup? What is the opinion of the first side and what is the opinion of the opposite side? Which doubts or ambiguities are placed for discussion, and which have been

resolved? Vichar should be done on all the resolves that have been reached. Only then does a person or group come to a siddhanta – meaning, a logical conclusion. This is the method of samanvay.

Samanvay is of two kinds. One is the *krama samanvaya*, in which the connection is obtained in a sequence. The other is a *sama-samanvaya*, in which the connection is obtained with both being equal.

The krama samanvay is like climbing a staircase, one step at a time, or getting bhakti first, and then getting Gnan. The sama-samanvay is a balance of bhakti and Gnan in equal measure.

Goswami Tulsidasji has made an excellent samanvay of Bhakti and Gnan.

'Bhari lochana biloki avadhe`saa, taba sunihaun niraguna upade`saa.'

(I will first look my fill at Shri Rama, and after that I will listen to the upadesh of the nirguna Brahman.)

'Jaane` binu na hoya parateetee, binu parateeti hoya nahin preetee.'

(Gnan is needed to perceive Him, and we need to perceive Him to have prema for Him.)

'Preeti binaa nahin bhagati dridhaayee, jimi khage`sa jalakee chikanaayee.'

(Prema is needed to get bhakti, the way water has the quality of being clinging.)

One point is that Gnan leads to Bhakti, and the other point is that both stay together.

All the dukha in this world, all the selfish activities, the love for self-indulgence, urge for power and position, and the unethical behaviour of people are caused by one basic factor. The cause of all these is that people have turned away from Bhagwan and the Veda Shastras. There is no importance for Dharma in their hriday. People are turned away

from the Ishwara and Dharma, and this has resulted in the sansara becoming full of dosha and dukha.

So, come to the field of the Gita. You would surely be aware that the Upanishads are called *'aaranyaka',* because they arise in lonely places like the wilderness of forest, mountain regions and banks of rivers, where learned Mahatmas with great spiritual experience stay with their disciples, who are spiritual seekers – *saadhaka*. The disciples sit at their feet with shraddha, asking about Moksha. That is where the Upanishads were born.

Apahvare` gireenaam sangathe` cha nadeenaam, dhiyaa vipro ajaayat. (Rig Veda 8. 6. 28)

The Gita, however, does not emerge from the aranya-bhoomi; it emerges from the *rana-bhoomi* – from a battlefield! This is astounding! How vastly different from the lonely places in nature, the mud huts of Mahatmas and Rishi-Munis, and the serene bank of the Gangaji!

And – what a rana-bhoomi! *'Pravritte` shatrasampaate`'* – weapons at the ready on both sides, to be hurled on the enemy. Mrityu staring at every person present. There is hostility, and ill-will, and bitterness in the air.

The Gita comes to us on such a battlefield.

See another extraordinary point – it is the tradition everywhere that the Guru sits at a higher level than the student. The student sits at a lower level, listening with shraddha to the teaching given by the Guru. Here, the *shrotaa* – the one who listens with a desire to understand – is the charioteer Arjuna. Arjuna is the rathi and Bhagwan Shri Krishna is the *saarathi* – the driver of Arjuna's chariot. The indication is that the teaching of the Gita should be absorbed even if the one who gives it comes from a lower level. In this way, the Gnan of the Gita has

descended from the metaphysical level of to the level of daily social interaction.

The Mimansa Shastra is one of the six systems of Vedic philosophy. It is a deep inquiry of the meaning of the Vedas. It does vichar about the Dharma done in rituals like the Yagnas, going into details about the proper construction of the *ve`di* in which the sacred fire is lit, the proper method of invoking the Devtas to whom oblations are offered, and the meticulous enunciation of the mantras. The Mimansa focuses on the Dharma that gives Swarga to the person who is getting the Yagna done. It is the same with other Dharma Shastras.

The Gita, however, describes our daily duties and tells us what we are to do in our jeevan.

We will now talk about Bhakti. Who does Bhakti descend on?

Bhakti descends where self-importance is effaced. Bhakti is Ganga; Gangaji flows from the heights of the Himalaya down to the level of the sea. Bhakti chooses the modest and the humble. Those who have humility receive Bhagwan's kripa. See Bhagwan's kripa here, and give some thought to it – He becomes the driver of Arjuna's horses!

'Saarathi hvai arajuna ratha haankyo' - He became Arjuna's sarathi and drove his chariot.

A bhakta asked, 'Bhagwan! Have You become a true sarathi or a false sarathi?'

Bhagwan said, 'I am a true sarathi. I have taken the role of Arjuna's sarathi. My acting is flawless.'

And, indeed, when Arjuna gave the command, *'se`nayorubhayormadhye` ratham sthaapaya me`achyuta* – Achyuta! Take my ratha to the middle of both armies,' sarathi Shri Krishna obeyed with alacrity.

Arjuna thought, ‘this is Shri Krishna, believed by many to be Bhagwan. He is obeying my order. There is no sign of abhiman in Him. If He’d had abhiman He would have taken affront at being ordered by an ordinary mortal like me. Bhagwan is obeying the order of His bhakta!’

When a person gets Gnan about Bhagwan’s magnanimity, bhakti for Him rises in the hriday. Just see Bhagwan’s kripa – when Arjuna’s zeal to fight began to break down, He filled valour in Arjuna’s hriday. The purpose is:

Yuvaah aashishto dridhishto balishthah.

(Taittareeya Upanishad 2. 8. 1)

The life of a young man should have zeal. He should have the aspiration to succeed, and he should be resolute in his sadhan. If a manushya is filled with zeal and aspiration, and he gets connected o his Ishtadev, he is sure to succeed.

The Bhakti of the Gita is wonderful! In this, the word ‘bhaki’ has many meanings. It has a number of connotations. There is no mention about how a bhakta should dress, whether he should wear a tulsi mala or a rudraksha mala, whether his clothes should be red, yellow, or saffron, whether the chandan applied on his forehead should be horizontal or vertical, etc.

The Gita does not give importance to the name or form; it considers bhakti to be a special vritti of the hriday. Just as there are droughts for treating illnesses, bhakti is a chemical compound for removing the ailment of the hriday.

The heart of people cannot be changed by making laws, but when Bhakti for Bhagwan comes into the hriday it changes the person’s vritti. Bhakti develops the hriday.

Yatah pravrittirbhootaanaam ye`na sarvamidam tatam,

Svakarmanaa tamabhyarchya siddhim vindati maanavah.

(18. 46)

Please note the word '*maanava'* – meaning, a manushya. This statement makes it clear that any and every human being is eligible for Bhakti. There is no condition about any social level – Brahmin, Kshatriya, Vaishya or Shudra. Nor is there any mention of the faith he believes in – Hindu, Muslim, Christian, or any other. There is no consideration of his being of any particular country, of his language, or community.

Siddhi – Bhakti – is for the manushya. Whoever is born from the Ishwara, and for whom the Ishwara is his Swami, is entitled to do seva of his mother, father, and Swami. So much so that even if he is the son of a prostitute and he does seva of his mother with shraddha and bhakti he will get the same fruit as a person who is a pavitra-Atma who serves his mother with devotion.

That means, the fruit is not given by the parent or prostitute; it is given by the Ishwara because of the shraddha-bhakti in the person who does seva.

Every manushya is qualified for bhakti, irrespective of country, community, or parentage.

Now, how can bhakti be done? What should we do to get Bhakti? Should we sit in a Mandir with our back straight and eyes shut?

Shri Krishna Himself gives the answer.

Svakarmanaa tamabhyarchya siddhim vindati maanavah' – whatever work you do, see whether you are worshipping Bhagwan through it or not.

If you sweep the floor, that is also seva. It is bhakti if you sweep the ground with the thought that your Guruji will walk on the road. Or, your Patidev should find the house clean when he comes home from work. Your house is a Mandir. This is seva, this is bhakti.

In the same way, it is bhakti to offer things that are useful to those who you revere. It is bhakti to guard him from being disturbed. To read aloud to him is also seva-bhakti. That means, to do what is conducive to the comfort of the one for whom you have shraddha, is bhakti.

And therefore, whatever work you do, keep in mind that it is done with the drishti of the Ishwara. Make sure that you are not doing it with the drishti of pleasing any individual or for yourself, your family, or community. Your work should be for the seva of the Prabhu who abides in all beings.

In a majhab there is opposition for other majhabs, but in Bhakti there is only entreaty to Bhagwan. In Yoga there is the blocking of vrittis. In Gnan there is no opposition to anything. Without Gnan there would be no karma and no Yoga. Gnan stays in everything and is separate from everything.

A manushya should be constantly alert about who he is working for. If he working for the seva of Prabhu, who is the Atma of all, or not? If he is, that is bhagavad-bhakti.

Now – where can we meet the one whose bhakti we do? The Gita says: *yatah pravrittibhootaanaam ye`na sarvamidam tatam.* The Gita's Ishwara is not living in Vaikuntha, Goloka, or Saket-loka. Here, only the name 'Bhagwan' is used, but not directly. The words used by Shri Krishna are *maam, aham, mayaa, mahyam, mat, mayee,* etc, referring to 'Me' and 'Mine'. These establish that Shri Krishna is Bhagwan, and also that He does not stay in any particular place, or at any particular time, or in any particular form.

See that Bhagwan in the Gita – *yatah pravrittibhootaanaam* – because of whose presence the eye sees, the nose smells, the tongue speaks, the ears hear, the hands do work, the feet walk, prema comes into the hriday, vichar comes into the buddhi, and so on.

All the pravritti – activity – in life originates from Bhagwan. The Upanishads call this *'shrotasya shrotram*, *chakshushchah chakshu*, *manaso manah (Kena Upanishad 1. 2)*. He is the eye of the eye, the mana of the mana, the *vaanee* (speech) of the vani. He manages everything. Not even a single leaf can move without His satta – His presence and power.

'Ye`na sarvamidamtatam' – Bhagwan is present in this world the way thread is present in cloth. If you see this swarup of Bhagwan you will find that there is no contradiction in Gnan.

Bhagwan is *sarvaatmaa* – the Atma of all; and Bhakti is of that sarvatma Bhagwan. When you seat Bhagwan in some corner, there is a possibility of Gnan conflicting with that Bhakti. If you have Gnan about something small, but not about the poornata, it will be in conflict with Bhakti. The conflict will be there if the Gnan is small. If you restrict Bhagwan to a limited area, there will be a conflict with Gnan. And so, *'Yatah pravrittibhootaanaam ye`na sarvamidam tatam'* – this is Gnan. And, *'Sarvakarmanaa tamabhuarcha'* – this is Bhakti.

What will you attain by it?

You will attain siddhi. You will be successful.

Who will attain siddhi?

The manushya will attain siddhi.

There is one Gnan which is helpful in Bhakti. The greater your knowledge of Bhagwan, the more prema you will have for Him. There is one Bhakti which is helpful for Gnan. The greater your bhakti for Bhagwan, the more you will know about Him. There is one Gnan that is not separate from Bhakti, and there is one Bhakti that is not separate from Gnan.

What is the conclusion we get from this?

The conclusion is, that Bhagwan is a vastu. If you have only Gnan about Him, but no Bhakti, then your Gnan is not poorna – it becomes small. In the same way, if you have only bhakti for Him, without having Gnan, the bhakti will be incomplete.

Bhagwan is the *lakshya* – the goal – of Gnan as well as Bhakti. Bhakti and Gnan are paths that take you to Him.

Once, somebody asked Shri Udiya Babaji Maharaj, 'Is bhakti greater or is Gnan greater?'

Baba said, 'Bhakti is greater.'

'Maharaj!' said the man, 'if Bhakti is greater, then is Gnan smaller than Bhakti?'

Baba said, 'Beta, in Gnan there is no smaller or greater.'

The man persisted. 'Maharaj, I accept that Bhakti is the greatest, but there must be something that is even greater than Bhakti?'

Baba said, 'Yes, there is; and that is Bhagwan. The one whose bhakti is done is the *aaradhya* – the one who is worshipped. And, thus, Bhakti is the greater than Gnan, and Gnan is greater than Bhakti – they go hand in hand.'

Now, here is another point. When bhaktas use the word 'Gnan', they mean Gnan about the Ishwara who is the karta, bharta, and harta of this srishti. He is the all-knowing one who does everything, provides for everyone and takes away what He feels like taking. He knows what is in the hriday of all. He is supremely compassionate, and He favours His bhaktas. Gnan about Him is what bhaktas mean when they speak of Gnan, and this Gnan is helpful in Bhakti.

However, when those who worship the nirguna speak of Gnan, they mean the Brahman who is beyond speech, beyond touch, formless,

without attributes, beyond taste, fragrance, and touch. Neither a short vowel nor a long one can describe Him; the Brahman is absolutely free of any dosha.

Gnan about the Paramatma who is without form or attributes is not helpful for Bhakti. When bhaktas say 'Gnan' they talk about the Brahman who manifests with a form and attributes, but when the followers of Advaita Vedanta use the word 'Gnan', they mean the oneness of the Atma and the Brahman who has neither form nor attributes. There is a difference in the usage of the word 'Gnan'.

Look, my brother – if it is Mukti you want, it cannot be obtained without Gnan about the *nirvishe`sha* – the Brahman who has no distinctions, no form, no attributes, etc. The Vedas say, '*Rite` gnaanaannya mukttih'.* Pure Gnan about the nirvishesh Brahman is essential for Mukti. Gnan is absolutely independent in bestowing Mukti.

However, where Gnan about the saguna Ishwara – meaning, the Paramatma with form and attributes – the darshan of the saguna Ishwara, the sakshatkara of the saguna is the goal, it is Bhakti that is independent in giving these. Nirguna Gnan is not helpful in Bhakti; bhakti is done with Gnan about the saguna.

Nirguna Gnan is supremely independent. It has the power to give Mukti even if the person has no karma, upasana, or Yoga to his credit.

Thus, the objective is different for these two.

Now, consider them separately. A soft-hearted person whose heart melts when he hears Bhagwan's name, or listens to a katha that describes Bhagwan's roop and gunas, becomes immersed in Bhagwan's bhakti, whether the bhakta is a man or a woman. Such a person should go on the path of Bhakti.

A jignasu, who does not get filled with bhakti when he hears Bhagwan's name and katha, is an adhikari for the path of Gnan.

What should a person with both tendencies do?

Such a person should continue to do Bhagwan's bhakti and also try to attain Gnan.

Bhakti is independent in obtaining the saguna Ishwara – *'bhakti sutantra sakala gunakhaanee'.* But for obtaining the nirguna, nirvishesh Paramatma bhakti helps by making the antahkarana shuddha. Gnan reveals the swarup of the object of worship.

Thus, Bhakti and Gnan are both independent in their own spheres.

I will tell you one more point: a person who is rich with the virtues of shama-dama etc, and competent for doing vichar, is an adhikari for Tattvagnan. A person who has great shraddha is an adhikari for Bhakti.

In Bhakti, the bhakta focuses his vritti repeatedly on in his Ishtadev. In Tattvagnan, agnan is removed by the prama, in a single devastating blow.

Thus, Bhakti is the fruit of Gnan, and the fruit of Bhakti is to obtain our Ishtadev. To arouse a *bhagavad-aakaara vritti* – meaning, a mental inclination for Bhagwan – is the swarup of Bhakti, and the root of Bhakti is shraddha.

In Tattvagnan, a person who has acquired the wealth of shama-dama etc uses his purified buddhi, and obtains the actual Gnan, which is prama. When he gets prama his agnan is removed, and that is Moksha.

However, both Bhakti and Gnan are helpful for both goals. If you want to walk on the path to Bhagwan, you cannot succeed without Bhakti; and how can you do bhakti is you don't know about Bhagwan?

This is why Bhagwan says in the Gita, 'If you do bhakti you will get Buddhi-Yoga.'

Machchittaa madgatpraanaa bodhayantah parasparam,

kathayantashcha maam nityam tushyanti cha ramanti cha.

Te`shaam satatayukttaanaam bhajataam preetipoorvakam,

dadaami buddhiyogam tam ye`na maamupayaantite`.

Te`shame`vaanukampaarthamahamagnaanajam tamah,

naashayaamyaatmabhaavastho gnaanadeepe`na bhaavataa.

(10. 9 – 11)

This means that Bhagwan is telling us to give our prema to Him and do vichar about Him. He wants that we should have love for Him, understand each other, listen to His katha, and experience peace and contentment. He carries the bright lamp of Gnan, which dispels the darkness of our ignorance.

See the result of Bhakti! You will do bhakti and you will get Gnan! By being *'machchuttaa'* (attach your chitta to Me), you get Buddhi-Yoga – your buddhi will get attached to Bhagwan. When Buddhi-Yoga is attained, you get *machchittaa'* – your mana gets attached to Bhagwan.

Here, Bhagwan is saying, '*machchittaa madgatpraanaa'* – when your chitta and prana get attached to Him, *'dadaami buddhiyogam tam'* – He gives you Buddhi-Yoga.

However, elsewhere in the Gita Bhagwan says: *'buddhiyogamupaashritya, madchittah satatam bhava.'* That means, become samajhdara first. Get a correct understanding, and do Bhakti-

Yoga. Then, your mana will get attached to Me. If you attach your mana to Me and understand Me, you will get attached to Me.'

Now, see the dialogue in the Gita.

Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati,

bhraamayansarvabhootaani yantraaroodhaani maayayaa.

(18. 61)

Tame`va sharanamgachha sarvabhaave`na bhaarata,

tatprasaadaat param shaantim sthaanam praapsyasi shaashvatam.

(18. 62)

'He Arjuna! The Paramatma, who is present in all beings, sits astride the machine of the shareer, and uses Maya to make people go round according to their past karmas.

He Bharat! Go in the sharan of that Parameshwara. With His kripa you will attain supreme shanti, and the eternal supreme dham. '

This is called 'Gnan'. After this comes Bhakti.

Manmanaa bhava madbhaktto madyaajee maam namaskuru,

maame`vaishyasi yuktvaivamaatmaanam matparaayanah.

(9. 34)

'Place you mana in Me, be My bhakta, do My puja, and bow down to Me. Attach your Atma to Me in this manner, and always be inclined towards Me. You will obtain Me and Me alone.'

Don't worry your head over whether Arjuna was a bhakta or a Gnani!

Shri Krishna asked Arjuna:

'Kachchidagnaanasammohah pranashtaste` dhananjaya – Arjuna! Is your agnan destroyed now?'

Arjuna answered fervently, Yes! Thanks to Your kripa, *nashto mohah smritirlabdhaa* – my moha is destroyed; I have regained smriti.'

'Then, what have you decided to do?'

'Karishye` vachanam tava – I will do what You have told me to do.'

This is where bhakti came!

Om Shantih, Shantih, Shantih.

Chapter 2

Amba tvaamanusandadhaami bhagavatgeete` bhavadve`shineem.

There is a description of Gnan and Bhakti in the Upanishads, but with a condition attached – a person has to be an adhikari – he has to have the right qualifications to be eligible for Gnan and Bhakti, to obtain them.

Pareekshya lokaan karmachitaan braahmano nirve`da maayaannaastyakritah krite`na,

tadvignaanaartha sa gurume`vaabhigachchhe`t samitpaanih shrotriyam brahmanishtham.

(Mundaka Upanishad 1. 2. 12)

Shaanto daanta uparatastitikshu shraddhaavitto bhootvaa.

(Madhyandina Shatapatha 7. 2. 28)

The purport of this is that a person who wants to get Gnan has to be qualified for it after acquiring the qualities of being shanta and danta, have uparati and titiksha. He should also be rich in shraddha, before he sets forth to get Atma-darshan.

In the Gita, however, the Gnan that was kept in secluded places and given to eligible seekers is brought to the crowded, noisy arena of the battlefield. The Gnan-Bhakti of great Mahatmas was poured out from the lips of a sarathi, who drove the horses of Arjuna's chariot. A driver became the Guru, and the charioteer became the disciple.

The blind Dhritarashtra had none of the qualities needed by an earnest seeker. He was blind to the outer world, and blind within, with shoka and moha, but he, too, was given the teaching of Gnan and Bhakti, through the Grace of Vyasaji who gave Sanjay the ability to see and hear what was happening on the battlefield where Dhritarashtra's sons – the Kauravas – were fighting against the Pandava brothers.

The meaning of this is that the Gita takes special care of those who have fallen back, and lack the means for spiritual progress. Just as a friend gives his hriday to his friend, Bhagwan Shri Krishna gives His hriday to Arjuna.

The Gita is Bhagwan's hriday. He has said, *'geetaa me` hridayam paartha* – the Gita is My hriday, Partha.' And, Bhagwan's hriday is filled with compassion.

This is why a person does not need to be an adhikari with stipulated qualifications to obtain Gnan from the Gita. From this viewpoint, the Gita is unprecedented!

Api che`dasi paape`bhyah sarve`bhyah paapakrittamah,

sarvam gnaane`naplave`naiva vrijinam santarishyasi.

(4. 36)

It happens that sometimes it becomes necessary to say the same thing more than once, in order to clarify something, or emphasize its importance. This shloka has been mentioned before. It is so importance that listening to it again and again is bound to benefit the shrota.

The meaning of this shloka is, 'take all the great paapis of this world – the small, medium and worst. Select the greatest sinner of them all. I invite him to come and sit in the boat of Gnan.'

What will happen then?

'Sarvam gnaanaplave naiva vrijinam santarishyasi – he will cross over the sea of his paapa,' says Shri Krishna.

Here, the word *e`va* is to clarify that other sadhans are not needed. Once a person gets on to the boat of Gnan he will get liberation.

Shri Krishna wants us to understand that people are under the impression that great effort is required to obtain Gnan, but that is not

the case. And so, He gives an open invitation, ‘Come, sit in My boat of Gnan. It doesn’t matter if you are born in a lowly social level, if your behaviour is not refined, and you don’t have Gnan. You are permitted to come and sit in My boat of Gnan. So come, and cross over this sea of your paapa. You low birth will not hamper you, nor will your depraved lifestyle hold you back. Come to Me; your wrong actions will all be left behind. You will be carried across in the boat of Gnan.’

Api che`tsuduraachaaro bhajate` maamananyabhaak, saadhure`va sa mantavyah samyagvyavasito hi sah.

Kshipram bhavati dharmaatmaa shashvachchhaantim nigachchhati,

kaunte`ya pratijaeehi na me` bhaktah pranashyati.

(10. 30 – 31)

There are occasions when a manushya slips and falls. Who is there, who never slips or steps into mud, when walking on the road of life? Even Brahma and Indra slip at times.

It is not an offence if the feet slip and you fall; it is an offence if you don’t get up again and start walking ahead. You should get up and proceed in the right direction. Don’t go backwards!

If you get up and go forward, all the paapa you have done in the past will gradually get destroyed. This is why Shri Krishna tells Arjuna – and us – that even the greatest *duraachaaree* – whose lifestyle is deplorable in every way – ‘does My bhajan with a single-minded love, consider him to be a Mahatma in a very short time.’

What greater reassurance can there be?

The description of the gopis of Vrindavan is such that a person who has bhakti for them becomes agitated when he reads ir, or listens to a discourse on it.

Kve`maah striyo vanachareervyabhichaaradushtaah krishne` kva chaisha paramaatmani roodhabhaavah,

nanveeshvaroanubhajatoavidushoapi
saakshaachchhre`yastanotyagadaraaja ivopayukttah.

(Shrimad Bhagwat 10. 47. 59)

Shridhar Swami has made three comments on this, in his commentary on the Bhagwat. The jaati of the gopis is not high, their lifestyle is not good, and they have no Gnan. However, they have prema for Bhagwan in their hriday. If somebody drinks amrita unknowingly, he becomes amara. A person who gets Bhagwan's bhakti unknowingly becomes amara.

Bhagwan's bhakti has the power to take forward somebody who has fallen back, uplift the fallen, make a fool a wise man, and make pavitra a person with lowly habits. Bhakti makes the most depraved person a Dharmatma, in just the time it takes to snap your fingers – *'kshipram bhavati dharmaatmaa'*!

The Gita's Bhakti and Gnan purify the downfallen, and the lowly.

I will tell you something that is worth giving some thought: have you ever meditated on what it is that you really want?

It is a strange fact that you want something in your jeevan, but all your efforts are for others. There is no doubt that you want sukha; there is no being who doesn't want to get sukha, and avoid getting dukha. *'Sukham me` bhooyaat dukham me` maabhoot'.* This is a desire common to all beings.

Now, give this some thought – when do you want to get sukha? Should you get sukha at all times or at some specific time?

In which place do you want to get sukha?

From whom do you wish to get sukha?

Do you want sukha for which you become dependent on another, or do you want sukha you can get independently?

That you want sukha is certain. You want sukha all the time, from all people, in every place, without being dependent on anybody. Not only that, you should be aware that you are sukhi. Furthermore, you should get sukha effortlessly.

Keeping all this in mind, such a sukha can only be found in the Ishwara!

Now, it is ascertained that what you actually want is the sukha-swarup Parameshwara. But, where do you go, to seek Him? You seek Him in the *'anityam asukham lokam'* – this world, which is transient and without enduring sukha. You seek the nitya in the anitya – how can you get the eternal from the transient?

And so, you should first get Gnan about the sukha-swarup Parameshwara. Learn to recognize Him, and seek Him with shraddha and prema.

That, which you cannot see, requires an ardent zeal, and faith, to obtain; and this is called 'Bhakti'.

To obtain anything dear to you, you must have shraddha, ruchi, and lagan – meaning, you need faith, inclination and intense longing; faith that the goal is worthy, a strong inclination, and a fervent desire for your goal.

That is why the Gita says, '*shraddhaavaanlabhate` gnaanam tatparah sanyate`ndriya'* – a person who has shraddha, and has successfully learnt to restrain his indriyas, gets Gnan.

Let us discuss the nirguna and the saguna. Don't forget that it is the Ishwara you actually want.

'Binu de`khe` raghuvara pada, jiyakee jarani na jaaya' – Bharatji said, 'my burning hriday will not get peace until I see the feet of Ramachandra.'

As long as you have not reached Bhagwan, you will continued be troubled by agitation.

Somebody asked Shankaracharyaji bhagavan, 'you speak about the greatness of Gnan, but is it mere talk, or will Gnan actually give us something in our jeevan?'

Shankaracharyaji replied, 'Gnan will destroy your raaga-dvesha completely. What greater achievement can there be, than having no raaga-dvesha, no partiality, no cruelty, and no dishonesty for anybody at all?'

And so, you should walk on the path of Gnan.

Now, just see that in the Gita, in one place Bhagwan says, 'Do My bhakti, and you will get the Brahman', and elsewhere He says, 'Do chintan of the Brahman and you will get Bhagwan.'

Maam cha yoavyabhichaare`na bhakttiyoge`na se`vate`,

sa gunaan samateetyaitaan brahmabhooyaaya kalpate`.

(14. 26)

'If even a person who is habitually promiscuous does My bhakti, he becomes *gunaateeta* – he rises above the influence of the three gunas of Sattva, Raja and Tama, and he becomes the Brahman.'

A manushya will do Bhagwan's bhakti and become the Brahman, do upasana of the Brahman, do chintan of the Brahman, bhakti of the Brahman, and he will get Bhagwan!

Ye` tvaksharamanirde`shyamavyakttam paryupaasate`,

sarvatragamachintyam cha kootasthamachalam dhruvam.

Sanniyamye`ndriyagraamam sarvatra samabuddhayah,

te` praapnuvanti maame`va sarvabhootahite` ratah. (12. 3-4)

'A person who does upasana of the *akshara* (unchangeable), *anirde`shya* (beyond definition), *avyakta* (not manifest), *sarvatra* (everywhere), *agama* (difficult to reach), *achintya* (unimaginable),

achala (unmoving), *dhruva* (constant), and *sama-buddhi* (impartial); and are *sarvabhootahite` rataah* (eager to benefit all) will obtain Me.'

How wonderful this is! You get bhakti for the one who's Gnan you obtain!

'Dadaami buddhiyogam tam ye`na maamupayaanti te`.

(10. 10)

Te`shame`vaanukampaarthamagamagnaanajam tamah'

(10. 11)

Attach your mana to Bhagwan and become *'machchittaa madgatpraanaah'* – Bhagwan will give you Buddhi-yoga. Your intellect will get attached to Bhagwan.

Then Bhagwan said:

'Buddhiyogamupaashritya machchittah satatam bhava – take Buddhi-yoga and attach your mana to Me'.

The purport of this is that when you fix your sights on the good, you may walk on the path of Gnan, or you may walk on the path of Bhakti – you cannot sit down and relax until you reach your goal.

If you are fixed firmly in your goal – until your arrow hits the target – *'apramatte`na ve`ddhavyam'* – don't be indolent. Don't forget your goal. Don't get distracted by other things.

I will tell you what is happening these days. Words like 'Gnan' and 'Bhakti' are being used to mean different things. For instance, there is one shloka in which Bhagwan is described as *gnaana-svaroopa* and *gnaana-gamya*; meaning, Bhagwan is the form of Gnan and He is known through Gnan – *'Gnaanam gne`yam gnaanagamyam hridi sarvasya vishthitam.'*

This is a description of the Brahman. The Brahman is the swarup of Gnan, and can be known only through Gnan. That means, Gnan is the

sadhan for obtaining the Brahman, and the Brahman is the form of Gnan.

Here, there are two Gnans – one is the sadhan-Gnan and the other is the swarup of the Paramatma. It must be understood where the word 'Gnan' is used to indicate the sadhan, and where it means the swarup of the Paramatma.

Iti te` gnaanamaakhyaatam guhyaad guhyataram mayaa.

X x x x x

E`tajgnaanamiti prokttamagnaanam yadatonyathaa.

Gnan means, don't have abhiman in your jeevan. Don't have dambha. Don't do himsa, and don't do kutilata.

Bhagwan is explaining that it is Gnan when a person is free of vanity, is free of hypocrisy, never indulges in violence, and is honest and straightforward in his dealings.

It is a sign of agnan when a person has vanity, hypocrisy, is violent and devious.

Then, what is the sadhan for obtaining the Paramatma?

The answer is*, 'nirmaanamohaa jitasangadoshaah'* – give up all vanity, hypocrisy, violence, and deceit. This is called *'saadhana-gnaana'.* It helps you to obtain the Paramatma.

'Satyam gnaanamanantaram brahm' – the Brahman is Gnan-swarup and vignan-swarup.

Thus, Bhakti is described wherever sadhan-Gnan is described. There are twenty sadhans for obtaining Gnan, and Bhakti is one of them.

Mayi chaananyayoge`na bhakttiravyabhichaarinee,

viviktade`shase`vitvamaratirjanasansadi.

Adhyaatmagnaananityatvam tattvagnaanaarthadarshanam,

e`tajgnaanamiti prokttamagnaanam yadatoanyathaa.

(13. 10-11)

What is Bhakti? It is a sadhan for Gnan; meaning, it is a sadhan.

Now, see another point:

Brahmabhootah param madbhakttim labhate` - he becomes the Brahman and gets My para-bhakti.'

Here, the bhakta becomes the Brahman first, and then there are no other sadhans for him.

Buddhyaa vishuddhayaa yuktto dhrityaatmaanam niyamya cha,

shabdaadeenvishayaanstyaktvaa raagadve`shau vyudasya cha.

(18. 51)

At the end, Bhagwan said, '*samah sarve`shu bhoota`shu madbhakttim labhate` paraam'* – Bhagwan's para-bhakti is attained by Tattvagnan.

However, the Mahatmas make Gnan and Bhakti one – *'gnaanasya yaa paraakaashthaa saa bhakttih paraakeertitah* – the summit of Bhakti is called Gnan. Bhakti and Gnan merged, and became one in the goal. Had Gnan and Bhakti remained separate it would not be possible to establish Advaita.

If you think that Gnan is something separate from Bhakti, how can you obtain the Paramatma? When this whole srishti is not separate from the Paramatma, how can Bhakti be separate from Gnan? Bhakti is Bhagwan's Beloved! That is why Goswamiji has said:

Bhagatihi gnaanahi nahin kachhubhe`daa – there is no difference between Bhakti and Gnan.'

This is the *abhe`da-drishti* where the person sees only the oneness.

Goswamiji also said that Maya, poor thing, is only a dancer – a *nartakee – 'maayaa khalu nartakee be`chaaree.'*

Bhakti, on the other hand, is loved greatly by Bhagwan. This is a description to explain that the Ramcharitamanasa is not a Darshan Shastra; it is a Kavya Shastra – a treatise in poetry form. The two are different.

I will tell you something more – once Bhakti comes into somebody's hriday it never leaves it. This is Bhakti's nature.

Bhakti is of four types. The bhakti of an *aarta* – a distressed bhakta, the bhakti of a *jignaasu* – a bhakti who wants to know about Bhagwan, the bhakti of an *arthaaarthee* – a bhakta who desires some worldly benefit, and the bhakti of a Gnani – a bhakta who has obtained Gnan and wants nothing.

Chaturvidhaa bhajante` maam janaah sukritinoarjuna,

aarto jignaasurarthaarthee gnaanee cha bharatarshabha.

(7. 16)

Gajendra, the elephant, was unable to get free of the jaws of the crocodile. He called out to Bhagwan desperately. 'Prabhu! Run and come – save me!' Gajendra had been Bhagwan's bhakta in his previous birth – how is it that he got frightened of death?

No, my brother, Gajendra was not afraid of mrityu. What he feared was the curtain – the *aavarana* – that hid his Prabhu from him.

'Aatmalokaavaranasya mokshah' – what we want is for the avaran that has come between our Atma and the Paramatma to be removed; else, what is here to be afraid of death? If Bhagwan is before our eyes, death can come a thousand times and go away again! If an aarta bhakta gets frightened of mrityu, he is not a bhakta! If, in one antahkarana, he thinks about both mrityu and Bhagwan, how can these two stay together?

Similarly, it is not possible for two Gnans to stay together. This is why the aarta bhakta says, 'Prabhu! I am not afraid of mrityu, but I am

afraid of the curtain of agnan that comes between us, so please remove this avaran.'

Now we come to the jignasu bhakta. Shri Krishna's friend and relative, Udhavaji, is a jignasu bhakta. He says, 'Prabhu! Only You, and You alone, can give me the upadesh of Gnan.'

Dhruv is an artharthi bhakta – he wants to get his father's Kingdom. However, his vasana for the Kingdom is removed. He lives in the star called Dhruv-loka (the pole star), where Naradji visits him occasionally. He sees Dhruvji weeping with regret. Dhruvji lamants, 'Prabhu! I asked You for worldly power and riches, and the Rajya. That was the greatest mistake on my jeevan. Please free me from this position that is eternal.'

Bhagwan's sharan is such that if anybody takes shelter in Him, with a vasana for wealth, his vasana for wealth is destroyed and only a vasana for Bhagwan remains.

The four divine brothers called the 'Sanat Kumars' are Mahatmas, always in the form of little boys. They are Bhagwan's Gnani bhaktas. So are Narad and Shivaji. They have Gnan. They have bodha about the Tattva of the Brahman, which is not separate from the individual's inner consciousness. This inner consciousness in every individual is called '*pratyak chaitanya brahm-tattva'* in the Shastras. All of them are Gnanis, and they do Bhagwan's bhajan.

The question is asked, 'how is it that they are bhaktas even though they are Gnanis?'

In his commentary on the Gita, Shri Madhusudan Saraswati has written that just as when a person becomes a Gnani, he doesn't need to make any effort to make his antahkarana free of raaga-dvesha, because it becomes shuddha automatically when he gets Gnan, in the same way bhakti becomes the nature of a person who gets Gnan. A

Gnani's svabhava is not artificial; his bhakti is not created by his karmas; it is natural.

There is a yukti – logic – in this. There is no doubt that everybody has prema for their Atma. Similarly, a Gnani has the bodha of being one with the Ishwara. Earlier, he had prema for only his own Atma; that prema is extended to the Ishwara when he gets bodha of their oneness.

Understand it thus: the prema for the *'tvam-padaartha'* – meaning, the Atma in the individual – extends to the *'tat-padaartha'* – meaning, the Paramatma – as soon as a person obtains the Gnan of *'tattvamasi'* – the oneness of both. This is called *aatmarati'* – being happy in the Self.

The Gita says –

Yastvaatmaratie`va syaadaatmatriptashcha maanava,

aatmanye`va cha santushtastasya kaaryam na vidyate`.

(3. 17)

As long as the Ishwara remains separate, we have prema for Him. When the Ishwara and the Atma become one, the prema becomes a natural Atma-prema. Now, if you ask whether Bhakti creates an obstacle in Gnan, be assured that that is not the case.

Udaaraah sarva e`vaite` gnanee tvaatmaiva me`matam,

aasthitah sa hi yukttaatmaa maame`vaanuttamaam gatim.

(7. 18)

Priyo hi gnaaninoatyarthamaham sa cha mama priyah.

(7. 17)

Here, Bhakti and Gnan have a reciprocal give and take. A Gnani becomes Bhagwan's loved one; Bhagwan is loved by Gnan, and the love becomes one, because in Gnan there is only oneness.

Now, see another point – both a bhakta and a Gnani consider Bhagwan to be anand-swarup. They believe Him to be Sacchidananda, and the jagat to be dukha-swarup – *'dukhaalayam ashaashvatam anityamasukham lokam'.* In the same way, the Paramatma is chetan, whereas the jagat is jada. Gnani and bhaktas are unanimous in this opinion.

There is one more thing – a Gnani considers the Paramatma to be Sat and the prapanch to be asat. If, in the Sacchidananda, the jagat is dukha, it is a contradiction of the anand; and jada is a contradiction of the chit – then, why can't the jagat be asatya, in contradiction to the Sat Paramatma?

If the param-anand Paramatma is Sacchidananda-ghana, the jagat is asat, agnan, and dukha.

Other bhaktas have hesitated to say this openly, but Goswami Tulsidasji has stated clearly – perhaps because he lived in Kashi – when he described the Shastras.

Rajjau yathaahe`rbhramah, sat hari bhajana jagta saba saanaa, e`hi vidhi jaga hari asrita rahayee, jadapi asat de`ta dukha yogaviyoga bhoga bhala mandaa.

Janama karma jahan lagi jaga jaaloo,

sampatti vipati karma aru kaaloo.

De`khiya suniya guniya mana maaheen,

moha moola paramaaratha naaheen.

Jadapi mrishaa chhootata kathinaayee.

If the prapanch is contrary to the Anand, contrary to the Chit, and contrary to the Sat – then, that – which is contrary to the Sat is asat. So, let us understand that the prapanch is contrary to the Sat.

When a Gnani purush becomes uninterested in the prapanch, bhakti does not leave him. He has done Bhagwan's bhakti earlier – how can bhakti desert him? A person who has prema for Bhagwan also has prema for those who are loved by Bhagwan. *'Priyo hi gnaaninoatyarthmaham sa cha mama priyah.'*

Even in this sansara, it is the rule that if somebody comes, who is dear to the father, husband or son, a lady welcomes him with respect, and feels affection for him.

Dvaita is a cause of bandhan until a person gets Gnan, Bhakti. Once a person gets Gnan, bhakti remains the way the shareer remains, and the world continues to be perceived, but the shareer and the sansara can no longer create moha. Bhakti continues to give sukha.

Naikaatmataam me` sprihayaanti ke`chit matpaadase`vaabhiratаa madeehaah,

ye`anyonyato bhaagavataah prasajya sabhaajayante` mama paurushaani.

Oh, where is the fun in staying as one? They are one, but they don't want to stay as one. The husband is very dear, the wife is very dear; there is no curtain that separates them. They come together in private. They know every follicle of each other's shareer. However, when they are with others, they sit separately. There is no separation, but they do aradhana with the bhakti of the other, being separate. Just as a wife's mana is one with the husband she adores, and her shareer unites with his when they are alone together, the Gnani becomes one with the Paramatma. However, when they interact in the sansara, the Gnani prays to Him.

A lady may caress her lover's chest, or sit at his feet and massage them; there is no difference. In the same way, a Tattvagnani purush can sit in Samadhi and become merged with the Paramatma, or do His

bhakti – it makes no difference. A Tattvagnani is one who remains the same, regardless of the state he is in. In Bhakti, there is no difference.

'Priyo hi gnaaninoatyarthamaham sa cha mama priyah' – Bhagwan says in the Gita, 'the Gnani is extremely dear to Me.'

'Atyartham artha atikramya priyah – there is no factor that separates Me from My bhakta like wealth, or any object, or curtain.'

In Gnan, the curtain that separates has to be torn aside by the sadhak, by doing shravan, manan and nididhyasana. Atma-sakshatkara has to be done, to break the avaran that hides the Paramatma. A jignasu has to himself, rent the avaran to meet the Beloved. He has to tear away the curtain before he can meet the Beloved.

In Bhakti, however, Bhagwan Himself steals the avaran. (This is symbolized by the episode of Shri Krishna's stealing the gopis' garments when they were bathing in the Jamuna. This episode is called 'cheer haran leela' in the Bhagwat.) Bhagwan removes the avaran because in Bhakti, it is His task to remove the avaran of agnan in His bhaktas, whereas in Gnan, it is the task of the jignasu.

The difference between the *migdhaa* and *praudhaa* – meaning, the bhakta and the Gnani – the curtain of the mugdha bhakta is removed for them by Bhagwan, but the praudha bhaktas have to make the effort to remove it. This is described by not only the romantic poets in Sanskrit and Hindi literature, but also by Sufi Mahatmas.

Let us talk about bhakti again:

Aatmaaraamaashcha munayo nirgranthaa apyurukrame`,

kurvantyahaitukeem bhakttimithambhootaguno harih.

(Shrimad Bhagwat 1. 8. 10)

The Munis are Atmaram, meaning, they are happy in the bliss of their own Self.

That means, they are not *un-aatmaa-raama*; they do not seek happiness in the things of the world, which are not the Atma. *'Aatmaiva aaraamo ye`shaam aatmaaraamo ramanam ye`shaam munayah'* – the Munis are immersed in the Paramatma. They are *'nirgranthaa api'* – their granthi (knot) of agnan has been opened. They have no granthi of lust, greed, moha, pride of belonging to a high caste, etc. They have no emotional involvements, and are free of avidya. They rise above the constraints of instituted religion, above the arguments of what is written in the Vedas and other books of the Shastras. *'Api urukrame` kurvantyahaitukeem bhakttim'* – even such Gnani bhaktas do Bhagwan's bhakti.

Once, when I was staying at the Paramhansa Ashram in Vrindavan, and Hathibaba was sitting beside me, a gentleman came to meet me. He asked me, 'Swamiji, what is the benefit of chanting Rama-naam?'

Before I could say anything, Hathibaba said, 'This man seems to be a Baniya! Only a trader thinks about benefit and profit all the time!'

Oh my brother – there are some things we do naturally.

I have heard a story about a Baniya who was taken to Yamaraj's Durbar after his death. Yamaraj told him, 'you have paapa as well as punya – where would you prefer to go first – to Narak or to Swarga?'

The Baniya thought for a moment. Then he said, 'Please give me a shop at the crossing where the road to Swarga and Narak meet. I will get customers from the travellers to both places. I will get good business.'

This little joke interrupted the point I want to make. I was telling you the meaning of a shloka in the Bhagwat. *'Kurvantyahaitukeem bhakttim'* – bhakti done by a Gnani is called an *ahaitukee* bhakti. A Gnani doesn't do bhakti at anybody's aagna; nor does he want anything from Bhagwan. Generally, people pray with the thought, 'I will get the things I want if I do Bhagwan's bhakti.' Their bhakti is not

done under any compulsion. They have no motive for doing Bhagwan's bhakti.

Then, why do they do bhakti?

They do bhakti because they don't have any guna of their own. Gnanis don't keep any gunas in themselves. If they kept any good qualities, it is possible that they would get abhiman about their virtues. Then, they would be filled with gunas, whether Sattvik, Rajasik or Tamasik – some guna would surely remain. Some vishay or some guna, or vishay of the indriyas would remain in the antahkarana. This is why no Gnani wants to allow any gunas to remain in him.

The nastiks say that all this talk about gunas and doshas is false. People who have vivek say that gunas belong to Prakriti. Bhaktas say that gunas neither rise from a coming together of atoms and particles, nor are they dependent on any substance. Nor are they in Maya. All gunas belong to Bhagwan. A person who will understand the nature of gunas will get vairagya. He will lose all interest in worldly matters. Then he will get advitiyata – he will become free of the apparent duality of the sansara.

A person who believes that all gunas belong to Bhagwan will see gunas and feel happy and free of care. He will say, 'the gunas are Bhagwan's, so, remain in a state of anand – *itthambhootaguno harih.'*

Bhagwan says, 'My beloved Gnani! You have let go of gunas. You don't keep a watch, so I will inform you of the time. You don't even keep food or water in your hut, so I will keep them for you.'

This is how Bhagwan maintains all the gunas a Gnani needs. Bhagwan thinks, 'The Gnani won't go to see a dance performance, so I will dance for him. He will not go to a music performance, so I will sing, and play the flute for him.' This is how Bhagwan does seva for the Gnanis – *'anuvrajaamyaham nityam poojaamyamdrire`nubhih'.*

The Gnani is enchanted by Bhagwan's love and humility, modesty, courtesy, tenderness, and sensitivity. How can he not want to do Bhagwan's bhajan? Would he ever want to do bhajan of the sansara?

Somebody told Shri Udiya Babaji Maharaj, 'Maharaj! I have obtained Brahmagnan. There are no duties for me. What should I do now?'

'Beta, get married!' said Baba humorously.

Then he continued, 'If no ordained duties remain for you, if you have got Brahmagnan, do the best of good things. '

Now, note one point: this does not reduce the mahima of Gnan. It has Gnan and it has bhakti as well. I draw your attention to this.

Yasya naahamkrito bhaavo buddhiryasya na lipyate`,

hatvaapi sa imaanllokaan na hanti na nibadhyate`.

(18. 17)

Who is a jeevanmukti?

A jeevanmukta is a person whose state is, '*sarvathaa vartamaanoapi sa yogee mayee vartate`, yo maam pashyati sarvatra'* – the person sees Bhagwan in all. He sees that all actions are done by Bhagwan.

And, *'sarvabhoote`shu chaatmaanam'* – sees his Atma in all.

And, *'sarvabhootasthitam yo maam bhajatye`katvamaasthitah'* – this is how the Atma and the Brahman become one.

The person is now free to live in whichever way he wants to. He can stay like Vasishtha, doing the work of a Purohit, or he can wander around like Duttatreya, or stay in Samadhi like Shukadev, or rule a Kingdom like Raja Janak. It makes no difference. This Gita-vidya is also a vidya of Kings!

Imam vivasvate` yogam prokttavaanahamavyayam.

(4. 1)

Ya e`vam ve`tti purusham prakritim cha gunaih saha,

sarvathaa vartamaanoapi na sa bhuyoabhijaayate`.

(13. 26)

There is no rule that says a Gnan must do bhakti! He will do bhakti if it is in his nature, or else, he won't. It makes no difference to his Mukti. A Gnani can stay as he pleases, but a bhakta can never leave his Bhagwan. Bhakti will stay with him as long as he has an antahkarana.

'Gnaanee cha mayi sannyasya' – when agnan is removed, the vritti of Gnan is also given up; but bhakti remains even after a bhakta has obtained Bhagwan. In fact, it increases!

Om Shantih, Shantih, Shantih.

Chapter 3

Amba tvaamanusandadhaami bhagavadgeete`
bhavadve`shineem.

What does it mean, when Bhagwan says, 'Arjuna! The Gita is My hriday'?

It means that the compassion, prema and Gnan in Bhagwan's hriday has manifested in the form of the Gita!

One Mahatma used to say, 'The Gita is not a Shastra; it is an intimate talk between two friends.'

Arjuna and Krishna are *nitya-sakhaa* – they are eternal friends. Just as a man talks things over with his close friend when he faces some difficulty, and the friend helps him to get an objective outlook of the problem – whether he uses strong words or talks teasingly – Bhagwan Shri Krishna brings Arjuna to a proper understanding of the matter and sets him on the right path by giving him the upadesh of the Gita.

Upadesh means, to show the right path and clarify what the goal is.

Now, come to Kurukshetra. On one side is the Dharmakshetra and on the other side is the Kurukshetra. *Kshe`tra* means field or area. Here, the area is the battlefield where the mighty army of the

Kauravas are pitted against the much smaller army of the five Pandava brothers.

Where the Pandavas are, is the Dharmakshetra – the Pandavas are fighting a battle for Dharma. Opposite them is the Kurukshetra where the Kauravas are fighting a battle for worldly power and wealth. On one side is the Asura-sampatti and on the opposite side is the Daivi-sampatti. This is a general statement, because there were Asuric people in the Pandava army, like Ghatotkach, and there were people like Bhishma and Karna in the Kaurava army, who had Daivi-sampatti. The war could not have continued unless both sides had both kinds of sampattis. Both sampattis combined to fulfil Bhagwan's wishes.

All gunas and shaktis in Bhagwan are also mutually opposite. On one side there is vatsalya and affection, and on the other side there is asangata. Bhagwan is aloof and also affectionate! These opposing qualities clash at times, and then Bhagwan places the situation before His supreme shakti – karuna – to give the final judgement.

The highest and best shakti of Bhagwan's hriday is called *karunaa* – meaning, compassion. Tulsidasji has written:

'Hai tulasee parateeti e`ka prabhumoorati kripaamayayee hai' – Tulsidasji perceives that Prabhu is the personification of compassion.

Had there been no karuna in Bhagwan's hriday, if He did not favour His bhaktas, everybody would have reached the Court of Yamaraj for justice; there would be no need to go to Bhagwan. Bhagwan's hriday is filled with equal compassion for all jeevas.

There is one thing that should be kept in mind – Dharma is not meant for only great vidvans, Yogis, bhaktas and sadacharis. A Dharma will endure only if it uplifts the downfallen. A manushya may be born in a low-caste family, have a lowly lifestyle, and lack Gnan; the bhagavad-Dharma removes all his lacking. The Bhagavad-Dharma says, 'Let the worst durachari come towards Me – I will do his kalyan.'

Thus, Dharma is that, which makes an inferior person superior. This is the Dharma that has been revealed in the Gita. This is what the Gita calls 'Dharma'! Its mahima is great indeed. This Gita is the form of Bhagwan's hriday. It was impossible for the Gita to remain imprisoned in His hriday, and Mother Gita overflowed. Bhagwan did not give the upadesh of the Gita by talking about the Gnan that the Gita is filled with. There is a *kamala* – a lotus – in Bhagwan's naval, with Brahma

inside it. The enunciation of the Vedas came out of Brahmaji's mouths; the Gita overflowed from Bhagwan's hriday and emerged from His lotus-like mouth!

Yaa svayam padmanaabhasya mukhapadmaadvinihsritaa.

(Gita Mahatmya)

(The Gita Mahatmya extols the greatness of the Gita. It says that the Gita, herself, emerged from Bhagwan's lotus-like mouth.)

Bhagwan's karuna came in the form of the Gita, to uplift the inferior and the wretched. The Gita has a place for all. Actually, Bhagwan's vani is that, which is meant for all His children. A father is one who does what is best for all his children, whether they are Tamoguni, Rajoguni or Sattvaguni – all are Bhagwan's own. That is why Bhagwan's vani has manifested to give mangal to all.

This vani of Bhagwan came to do good to all people, and fill sad-bhava, chid-bhava, and anand-bhava in all. In this, Bhagwan's sad-bhava gives rise to Karma Yoga, His chid-bhava gives rise to Gnan Yoga, and His anand-bhava gives rise to Bhakti Yoga.

Bhagwan's vani is filled with Sacchidananda. It gives jeevan-daan, Gnan-daan, and anand-daan to

everybody, elevating their jeevan. That, which uplifts, is called Bhagwan's vani.

'Trigunabhaavamayatvaat bhagavadvaakyasya' – Triguna means, the three gunas of Sattva, Raja and Tama. Bhagwan's vani emerges to fill sad-bhava, chid-bhava and anand-bhava in all, regardless of their nature. That is why we say, *'Amba tvaamanusandadhaami bhagavadgeete` bhavadve`shineem'* at the start of a discourse on the Gita. *Amba* means mother, who is in the form of letters, vowels and consonants – *varnamaayee*. The Sanskrit word 'amba' became *ammaa, maa, baa,* etc.

I ask you to take the sharan of this Mother Gita, who comes in the form of letters and words.

Now, of the sad-bhava, chid-bhava and anand-bhava, we will talk about the anand-bhava. Bhakti comes in the anand-bhava. When a reflection of the anand-bhava comes into an ashuddha antahkarana, it is called *preeti* – affection and love.

What is preeti?

When the antahkarana is turned towards Bhagwan, and Bhagwan's anand-bhava is reflected in it, it is called 'bhakti'. However, there is a point in this, which is not noticed easily – had the anand been inactive – had it

been nirguna, with no distinctive qualities – it would have to be said that anand is reflected in the antahkarana. However, anand-roop Bhagwan, Himself, manifests in the hriday of a manushya, and that is called 'bhakti'!

Some people believe that effort is essential; that nothing can be achieved without paurush. They say, 'We put in a tremendous effort, and that is how our hriday became shuddha, and anand manifested in it.'

Bhaktas, however, say, 'Bhagwan showered kripa and made His anand arise in my hriday.'

The fact is that Dharma, Yoga, and Tattvagnan can be achieved by the paurush of a jeeva, but bhakti comes only when Bhagwan showers kripa on a person.

Now, one bhakti came into the hriday of a person who had not done any sadhana, and one bhakti came into the hriday of people like Yogis and Gnanis, who had great virtues. These are Gnani bhaktas. This has been stated clearly in the Gita. Bhakti comes into the hriday of a Gnani, and so does jeevanmukti, and a Gnani is very dear to Bhagwan.

All this is very well, but what about people who are not Gnani, people who are wretched, abject, and sullied?

What happens to them is that Bhagwan gives them the buddhi to come to Him – *'dadaami buddhiyogam tam'*. Now, what happens to that good understanding is that these people reach Bhagwan. Or else, Bhagwan gives them the buddhi to draw close to Him. As far as bhajan is concerned, both the durachari and the sadachari do bhajan.

Once, Shri Ishwarasharanji said, in a conference at Prayag, 'What is the use of chanting Rama's name unless the hriday is nirmal?'

Dr. Pannalalji responded with a question. 'How will the hriday become nirmal? The hriday cannot be made pure by using instruments and chemicals. Oh my brother! The hriday is purified by chanting Rama-naam! The more pure it becomes, the more the person experiences anand in chanting Rama-naam. It is of no use if a person goes to a dhobi and asks him to wash his hriday and make it nirmal, before the person chants Rama-naam! Rama-naam is itself, such a dhobi that it removes the impurities in the hriday when it comes into it.'

Pravishtah karnarandhre`na svaanaam bhaavasarvaroruhum,

dhunoti shamalam krishnah salilasya yathaa sharat.

Bhagwan comes into our hriday and purifies the waters of our antahkarana.

Bhagwan has declared this in the Gita.

Api che`tsuduraachaaro bhajate` maamananyabhaak.

Kshipram bhavati dharmaatmaa shashvachchhaantim nigachchhati,

kaunte`ya pratijeeneehi na me` bhaktah pranashyati.

(9. 30 – 31)

This has already been mentioned. Nevertheless, it is necessary to talk about it again. Bhagwan has taken a contract that His bhakta will never be destroyed. The Gita, our Mother, comes to us with this assurance. This is a Veda for which Brahma is not needed! Brahma is the cause of the creation of the Vedas. The Vedas were first uttered by Brahmaji's four mouths, but the Gita is music without Brahmaji's Vedas and without Bhagwan's flute.

When Bhagwan sings in Vraja He always has His flute – made of a bamboo reed – with Him. When He sang the Gita, however, He did not keep the flute. It is Bhagwan's hriday that has appeared in the form of the Gita for the kalyan of all beings, because of His innate compassion for all beings.

Thus, bhakti is the manifestation of the anand-bhava, Gnan is the manifestation of the chid—bhava, and Dharma is the manifestation of the sat-bhava.

When Bhagwan's kripa descends, bhakti comes automatically, and the person becomes a Dharmatma. The form of bhakti can be general, and it can also be of great depth.

In this world people generally have two kinds of activities. One kind are people who want to undertake the most difficult kind of work, and the other kind are those who want to attempt only the things that are easy. The people who prefer difficult goals say, 'If the path to Gnan is difficult, I will obtain Gnan'. If told that the path of Gnan is meant for uttam adhikaris – meaning those who are highly eligible – they challenge this by asking, 'Am I less qualified than any other? I want to achieve that, which only the highly qualified can achieve!'

The other kind of people say, 'My brother, I am not interested in things that are extremely difficult to achieve. I want something that is simple and easy to get.'

Bhakti is such that it is both easy and difficult to get! Goswami Tulsidasji says:

'Raghupati bhagati karata kathinaayee' – Bhagwan's bhakti is very difficult.' This attracts people who prefer difficult challenges to think, 'I should try for this.'

However, for those who want easy things, Tulsidasji says:

'Kahahu bhagati patha kavana prayaasaa,

joga na japa tapa makha upavaasaa.

Sarala subhaava na mana kutilaayee,

jathaa laabha santosha sadaayee.

Mora daasa kahaayi nara aasaa,

karayi ta kahau kahaa vishvaasaa.

(The path of bhakti is very easy – there is no need to do Yoga, japa, tapa, Yagna or fasting. A clean heart is the only thing that is needed. The bhakta is satisfied with whatever he gets. My dasa has no expectations from anybody.)

Oh, this is just like the simple things we have in the house – like the vegetables we eat. We don't need to do Yoga for them, nor japa, tapa, Yagna etc. We don't even need to fast! This bhakti is easy!

The meaning of this is that bhakti is also for the people who don't have paurush, and also for the purusharthi. The path of bhakti is open for all – not only the

manushyas but even animals and birds, etc. Birds and animals can also do bhakti. There are descriptions in the Bhagwat that even creepers and trees did Bhagwan's bhakti, the grass called druv grass did His bhakti, the prithivi did His bhakti and the jala did His bhakti!

It is written in the Bhagwat itself, that the women of the Bhil community were Bhagwan's bhaktas. What sadhan can you get in this srishti, which can take Bhagwan to the house of the hunchback Kubja in Mathura? Can you tell me what sadhan Kubja did? What was her caste? Kubja was a woman who did massage to Kansa, using fragrant oils and unguents. She was Kansa's dasi, on her way to his palace, when Shri Krishna came in her way.

Isn't this an example of Bhagwan's coming into people's lives to uplift the downfallen, and give them good fortune? Who can be more pitiable than Kubja? Bhagwan does her kalyan.

Where all the strength and power, all the paurush and all the insistence is Bhagwan's, and all kripa is His, where is the paurush of the jeeva?

However, don't jump to the conclusion that bhakti is easy, and you can do bhakti whenever you want! You can see, in the Gita itself, how many stages a person has to cross over before bhakti comes.

'Buddhyaa vishuddhayaa dhrityaatmaanam niyamya cha' – make the buddhi shuddha first. Then, cultivate self-restraint, using the *dhaaranaa-shakti* – meaning, the power of concentration.

After that, *'shabdaadeen vishayaanstyakttvaa raaga-dve`sho vyudasya cha'* – give up the attachments and aversions of the senses for the objects of the senses. Not only that, *'vivikttase`vee laghvaashee yatavaakkaayamaanasah'* – stay in solitude. 'Vivikta' means, to use vivek in whatever you do. Use discrimination, and reject the false and the harmful. Don't indulge in the things that have come into your jeevan willy-nilly, because of your *naasmajhee* – meaning, your lack of the right understanding.

Think, before doing anything. *'Laghvaasee'* – eat food that is light and easy to digest. *'Yatavaakkaayamaanasah'* – don't speak aloud the thoughts that come to you, and don't send your mana to the wrong places. *'Dhyaanayogaparo nityam'* – do dhyana every day. *'Vairaagyam samupaahritya'* – take the ashray of vairagya.

Furthermore, *'ahankaaram balam darpam kaamam krodham parigraham vimuchya'* – give up ahankara, desire, anger, and accumulation of worldly things.

‘Nirmamah shaantah’ – become free of the feeling of ownership of what you have, and remain tranquil. *‘Brahmabhooyaaya kalpate`’* – be like the Brahman in your attitude.

‘Brahmabhootah prasannaatmaa na shochati na kaankshati’ – let your antahkarana be pure, free of worries or desires.

‘Samah sarve`shu bhoota`shu’ – have equal goodwill for all.

Only after all this is achieved, *‘madbhakttim labhate` paraam’* – does a person get para-bhakti.

There are many people who are afraid to face difficulties. They will feel frightened when they read these things. They won’t even try to get bhakti, feeling that they don’t have the capacity to do all this. You will be aware that of the people who go to the bazaar, there are some who buy the most expensive things and others who buy the cheapest things they can get.

Bhagwan calls both kinds of people. ‘Come to Me; there is an offer for both kinds.’ To those who feel incapable of carrying out the self-imposed restraints, and do Dharma, Bhagwan gives the assurance, ‘it does not matter if you have not taken a bath. It doesn’t matter if you’ve already had a meal, or if your behaviour has been

faulty. Just start taking My name. Begin to do My bhakti.'

Sadhan should be such that it helps great sadhaks and Brahmagnanis, and also uplifts the lowly and the backward. Bhakti is something that takes both kinds of people to their goal. This is Bhakti's unique quality.

This Gita is called bhagavad-vani – the vani of Bhagwan. The Gita is called the Gita because of its quality of giving kalyan to every kind of adhikari.

People ask, 'From where should we start doing bhakti, and how should we start doing bhakti?'

The answer is, start doing bhakti from where you are at present.

Keep one thing in mind – sadhana is not started where the Ishwara is. A journey does not begin from the destination; it commences from where you are. If you want to go to the east, where does the east begin? It begins from where you are standing. If you want to go west, the west begins from where you are just now.

You may say, 'My brother, that is all very well, but what Yagna should we do to get bhakti? What kind of Yogic exercises should we start doing? What books should we study? And, what shravan, manan and nididhyasana should we do?'

The answer to all these questions is that at present, all these are very far from you.

Na dharmanishthoasmi na chaatmave`dee na bhakttimaanstvachcharanaaravinde`,

akinchanoananyagatih sharanya tvatpaafamoolam sharanam prapadye`.

The bhakta says, 'I have no nishtha in Dharma. I know not how many lies I have spoken, or how much I have cheated from other people. I have done himsa countless number of times. I have not kept my celibacy. It is difficult for me to get Dharma-nishtha even if I seek it earnestly.'

Do you have Atmagnan?

'How can I have Atmagnan when I don't even have vairagya?'

Do you have bhakti for Bhagwan's charanaravinda?

'No, Sir! I am full of various asaktis, asakti for my son, friend, wealth, wife, and many other things.'

Then how will you walk on the path to Bhagwan?

The bhakta says, 'there is one special guna in me, and that is – I have nothing of my own.'

To walk on the path of Gnan it is essential for a person to have the sadhan-sampatti of shama-dama, etc. This

is called the *sadhana-chatushtaya* – the four kinds of the wealth of sadhan: vivek, vairagya, shat-sampatti and mumuksha.

The Upanishad says, *'shraddhaavitto bhootvaa aatmanye`vaatmaanam pashye`t' (Madhyandin Brihadaranyak 7. 2. 28)* – the wealth of shraddha is needed to get Atmagnan.

The bhakta says, 'I raise up both hands helplessly, and declare that I have nothing.'

Do you have any hidden bundle, a safe, or some bank balance?

'No – no! I have nothing at all. I am poverty-stricken!'

Perhaps you have a clerk who walks with you, carrying money, or a wealthy friend who extends help?

'I have no such support. I am *ananya gati* – I have no other gati – I have to go to Bhagwan.'

This is where the adhikar comes for sharanagati. The qualifications for going into Bhagwan's sharan are having no means, and having only one gati – Bhagwan!

The bhakta stays in Bhagwan's ashray. When a person truly wants to go towards Bhagwan, Bhagwan comes in a boat to ferry him across the sea of this sansara of life, and death.

'Te`shaamaham samuddharataa mrityusansaarasaagaraat' – Bhagwan says, 'If you don't have anything, have nobody to depend on, you don't know how to swim, you cannot hold on to the tail of the cow and be pulled across the frightening river called the Vaitarni, after the mrityu of your shareer – then, come and sit in My lap. I will give you salvation.'

This is Bhagwan's *aashray-saukaarya-paalan,* and *aashritakaarya nirvaaha* – He, Himself, arranges for His bhakta's work to be done.

Who takes Bhagwan's sharan?

Look; when Bhagwan gives a jeeva a birth in this sansara, He also gives the sadhan for the jeeva to come back to Him. When the jeeva begins to leave Bhagwan, he folds his hands and prays, 'Prabho! I am afraid that I will forget You when I go into the sansara.'

Bhagwan reassures him, 'I have put a pinch of a powder in your antahkarana, which will ensure that dukha will follow you until you come back to Me. I am giving you the apparatus by which you can return to Me whenever you want.'

'What apparatus is this, Bhagwan? I won't be able to walk back to You; what work will even my hands do?'

Bhagwan said, ‘Oh! You have a tongue, don’t you? Doing japa is a sadhan for coming back to Me.’

Satatam keertayanto maam yatantashcha dridhavratah,

namasyantashcha maam bhaktyaa nityayukttaa upaasate`.

(9. 14)

Use your tongue to do naam-sankirtan. The hands only have the shakti to do work. The eyes only have the shakti to see. The tongue, however, has two kinds of shakti – the shakti to speak and the shakti to taste. It is different from the other indriyas.

Use your tongue and sing Bhagwan’s name with sweetness. Sing about His gunas and His leelas. Sing His different names. *‘Sankeertanam bhagavato gunakarmanaamnaa’* – then see how easy it is to do bhakti!

But, what if a person is dumb?

‘Namasyantashcha maam’ – bow your head to Bhagwan repeatedly. Do pranam. Bhakti is so easy – you can get it by bowing your head before Bhagwan again and again, by chanting His name, by folding your hands to Him, etc.

This is where bhakti begins. Sadhan starts from your present position, from where you are at present. The sadhan that is not with us is not for us. We have a tongue, so we will use it to do sadhan. We have eyes, so we will look at Bhagwan's image with our eyes. We have ears, so we will listen to His katha with our ears. Bhagwan will come into our hriday through all these paths. This is the wonderful way of bhakti.

Bhakti is the shakti of Bhagwan's manifesting in the hriday of an individual. It is the power that makes Bhagwan evident in our jeevan – *'bhagavatah abhivyanjikaa shakttih'.* The mahima of bhakti is that when it comes into our hriday, it doesn't come alone; it brings with it the one whose bhakti we do.

Yasyaasti bhakttirbhagavatyakinchanaa sarvairgunaistatra samaasate` suraah,

haraavabhakttasya kuto mahadgunaa manorathe`naasati dhaavato bahih.

(Shrimad Bhagwat 5. 18. 12)

What are the signs of a person into whose hriday bhakti has come?

A person who has Bhagwan's bhakti in his hriday has an unshakeable faith in the Ishwara. He has shraddha and vishvas in an invisible, unimaginable power that is

infinite and divine. He thinks constantly about Bhagwan and has prema for Him.

When such bhakti comes into the hriday of a bhakta, all the Devtas come to him, along with their superior gunas. They come to meet the bhakta and give gifts to him. *'Sarvairgunaistatra samaasate` suraah'* – also means that the ears hear good things, not bad things. The eyes see what is auspicious, not what is dirty. The nose smells purifying fragrances. The tongue says good things, the feet go to good places, and the hands do work that is good.

There are Devtas in our shareer, in the form of our indriyas. They manifest with their superior gunas. Our jeevan becomes rich with sadgunas. *'Haraavabhakttasy kutaa mahadgunaa manorathe` naasiti dhaavato bahih'* – how will great good gunas come to a person where there is no bhakti in the hriday? Such people will get engrossed in politics, whereas there is no politics in Bhagwan.

Bhagwan is *sarva-aatmaa* – He is the Atma of all. Such bhakti is described in the Bhagwat as well as in the Gita. *'Aham sarve`shu bhoota`shu bhootaatmaavasthitah sadaa'* – Bhagwan says, 'I am seated in every shareer in the form of the Atma.'

Ahamuchchaavachaidravyaih kriyayotpannayaanaghe`.

(Shrimad Bhagwat 3. 29. 24)

Making an offering of a thousand kilos of bhoga to Bhagwan does not satisfy Him. He feels satisfied when we have no dvesha for anybody. He does not want that we should favour people of our own majhab, party or group, and be prejudiced against others. Doing that is no part of bhakti! Bhagwan aides in the hriday of all beings – that is His roop.

That is why, *'Arhaye`ddaanamaanaabhyaam mitryaabhinne`na chakshushaa'* – we should see all with a feeling of friendliness, and give them something. If there is nothing else that we can give, we can at least give them respect and goodwill! The Atma in others is the same as our own Atma – this should never be forgotten.

Now see the point Bhagwan has made – *'Amritam chaiva mrityushcha sadasachchaahamarjuna.'* This is unprecedented! It is worth writing in letters of gold! Bhagwan tells Arjuna, 'Arjuna! I am amrita and I am mrityu as well.'

Bhagwan is the elixir that bestows everlasting life and He is also death! A new amrita is obtained from mrityu. But this statement of Bhagwan is followed by something not to be found easily anywhere else. What Bhagwan states next is absolutely astounding!

'Sadasachchaahamarjuna – Arjuna! I am the Sat as well as the asat.'

Bhagwan is the Sat – the pure existence that is eternal and He is also the asat – that, which has no permanency! So, fill your hriday with Bhagwan. *'Sadasat tat param yat'* – He is beyond both – the Sat and the asat! And, *'Na sat tannaasaduchyate` '*– you cannot call Him the Sat, nor can you say He is asat! Where will you get such a Bhagwan, in whom you can see the Sat as well as the asat?

Goswami Tulsidasji says, *'Sarva sarvagnata sarva uraalaya'* – Bhagwan is everything, in every being. He stays in the hriday of all. When bhakti for such a Bhagwan comes into the hriday, negative feelings like jealousy, fault-finding, disdaining people, and vanity are the four faults that are removed at once.

As soon as a bhakta begins to get bhagavad-darshan he becomes free of competitive feelings Competitive feelings are called *spardhaa*. *Asooyaa* is the tendency to see doshas in the good qualities of a person – *paragune`shu doshavishkaranam.* This is an aparadh. *Tiraskaara* is when you consider someone to be inferior and hurt them by showing disdain.

In one occasion, Shri Shankaracharya himself told a Chandal, *'dooram gachchha'* – meaning, 'move away'.

At this, Shankar Bhagwan spoke from inside the low-caste untouchable, 'Do you want the shareer to move away or do you want the Atma, who is the Master of the shareer, to move away? This shareer, like yours, is made of the same pancha bhoota – earth, water, fire, wind and space – as yours; and the Atma is one. Who is it that you are telling to move away?'

Shankaracharyaji's eyes were opened. He said, 'Enough! Enough! I have recognized You!'

Thus, bhakti is that, which destroys spardha, asuya, tiraskara, and the abhiman that makes a person feel superior to others.

Now, see what Gnan is. I have told you earlier, *'Gnaanasya yaa paraakaashthaa saiva bhaktih prakeertitaa'* – the summit of Gnan is bhakti.

Actually, Gnan and bhakti both have the same goal. Whether the vritti of the person is preeti, or whether it is to establish the truth through logic. Gnan is dominated by facts that establish what is, and prama is dominated by anubhav. Gnan needs proof, while bhakti obtains Bhagwan with prema. Bhagwan is obtained by a vritti of overwhelming prema for Him.

Come; let us investigate this in the Gita. As explained earlier, the Gita is for the ordinary as well as the great and wise. It is for all.

There is one question in this, for which great vidvans have to make some small modifications to explain. This is because all the majhabs say that anybody who does not accept their Shastra does not belong to their majhab. You may have heard that a person who does not believe what the Bible says is not considered a Christian, a person who does not believe what the Koran says is not considered a Muslim – Khuda's door is shut for him; he will go to Dojakh. The Vedic people also say that a person who does not believe in the Vedas is rejected by all the Dharmas based on the Vedas.

The Gita, however, has given a viewpoint that forces all critics to apply their minds to grasp it. I expect that all of you read the Gita. If you don't, you should! If you don't read much, make it a niyam to read two shlokas every day – you will complete the Gita in one year.

See this shloka in the Gita:

Ye` shaastravidhimritsrijya yajante` shraddhayaanvitaah,

te`shaam nishtha tu kaa krishna sattvamaahorajastamah.

(17. 1)

What an amazing question this is! The answer given in the Gita is not to be found in any other majhab or pantha in the world!

Arjuna asks, 'what happens to people who have bhakti, but give up following the rules of the Shastras? What is their gati – what happens to them after their shareer dies?'

What am I to tell you about the meaning of the word *utsrijya*? It goes against the Acharyas. Utsrijya means, to knowingly throw away. Now, just think! What a great aparadh it would be, if a majhab based on a Holy Book heard anybody say that the Holy Book should be given up! The one who gives up a Holy Book may have shraddha, but that shraddha will not be considered to be a great sadguna!

The Gita, however, says, 'Even if somebody gives up the Holy Book, if they have shraddha – *yajante` shraddhaayaanvitaah'* – I see his hriday, which is filled with shraddha.'

Trividhaa bhavati shraddhaa de`hinaam saa svabhaavajaa,

saattvikee raajasee chaiva taamasee che`titaam shrunu.

(17. 2)

A natural shraddha is also Sattvik. The gati of a person whose hriday is filled with shraddha is that he rises to a higher spiritual level – *'oordhva gachchhanti sattvasthaah'.* Bhagwan does not see the Holy Book; He does not see the colour of the person's clothes, or the chandan mala he wears. Bhagwan sees the hriday.

Even in this sansara, the people who are pure-hearted see the hriday of those they meet. Bhagwan is the most pure-hearted of all! He says that if a manushya, who has natural, innate shraddha, he will be uplifted even if he gives up his ordained duties.

Shraddha is the mother of Bhakti. Bhakti begins with shraddha. *'Aadau shraddha tatah sangah tatoasti bhajanakriyaa'* – a person first has shraddha, then he does Satsang, and then he begins to do bhajan.

When the origin of Bhakti – shraddha, Bhakti's mother and Bhakti's maternal and paternal grandmothers – is in your hriday, shraddha – the daughter and grand-daughter – will also come!

Thus, the Bhagwat Gita shows the path of kalyan even to people who don't have bhakti.

The Gita says:

Bhaktyaa maamabhijaanaati yaavaan yashchaasmi tattvatah,

tato maam tattvato gnaatvaa vishate` tadanantaram.

(18. 55)

Bhagwan can be known by bhakti. *'Abhijaanati-abhitah jaanaati, aabhimukhye`na jaanaati'.* Bhagwan is seen millions of times; He is seated in the hriday of all. He manifests in all forms, but abhiman has vanished. The stamp is lost.

So then, what should we do?

The Gita tells us, 'Do bhakti! When you get bhakti you will automatically get Gnan about Bhagwan. When you think about Bhagwan with prema, and become strongly inclined towards Him, won't He manifest in your hriday?

Om Shantih, Shantih, Shantih.

Chapter 4

Amba tvaamanusandadhaami bhagavadgeete` bhavadve`shineem.

I draw your attention to something very special in the Gita.

The Dharmatmas placed Dharma in the Yagnashalas. The bhaktas placed bhakti in the Mandirs. The Yogis placed Yoga in caves, and the Gnanis took Gnan to their huts and kept it there.

The special quality of the Gita is that she has taken Dharma to our shops and work places, our homes, our roads, and our daily tasks. The Gita does not restrict bhakti to the Mandirs – she brought it into the battlefield – to the yuddha-bhoomi. The Gita says, *'Maamanusmara yuddhya cha* – think of Me and fight.'

Similarly, the Gita makes statements like *'Samatvam yoga uchyate`, siddhyasiddhayoh samo bhootvaa, yogah karmasu kauhalam,'* taking Yoga into the areas of our activities. The Gita tells us, 'the dexterity in doing karma is to work as a duty, without considering its success or failure.'

The Gita has placed Gnan in one place – if it is your duty to do battle, fight, even if you have to kill. Our Gita is above both himsa and ahimsa. There is Gnan in ahimsa, certainly; ahimsa and upashanti – meaning, non-violence and pacification – are param Dharmas. However, should the need arise for us to kill – the way Shankarji destroys the three lokas – it does not harm Gnan in any way to accept himsa for a greater good.

Give some thought to this point of the Gita:

Yasya naahamkrito bhaavo buddhiryasya na lipyate`,

hatvaapi sa imaanllokaan na hanti na nibadhyate`.

(18. 17)

Here, Shri Krishna does not tell Arjuna to destroy the three lokas! In fact, He says that it is best if there is no himsa to anybody; but in case

it becomes necessary to use the power of destruction – like Shankarji's third eye – the person who does himsa is *'na hanti na nibadhyate`'* – neither the killer nor the killed.

This is how the Gita has brought Gnan onto the battle-field and Bhakti to the arena of war. 'Yuddha bhoomi' means, the area where a battle is fought. It is the area where we all live. It is the special gift of the Gita to bring back, and establish in our daily lives, the behaviour that has become remote.

The upadesh of the Gita is not to see Bhagwan in Samadhi; the upadesh of the Gita is, *'Yo maam pashyati sarvatra sarvam cha mayi pashyati* – he, who sees Me everywhere, in everything, actually sees Me.'

At the end, Bhagwan Shri Krishna said, '*Sarvathaa vartamaanoapi sa yogee mayi vartate` (6. 31)* – the Yogi is not immersed in Samadhi sitting in a cave; he is carrying out his kartavya sincerely. Everything he does is done in Me.'

This is the unparalleled quality of the Gita. Bhagwan Shri Krishna said in the yuddha-bhoomi, that, which is not said in anywhere else. And that, too, in conditions whee He is holding the reins of the horses in His hand, with Arjuna is tears, in the midst of two armies about to attack each other!

These are the conditions under which the Gita manifests, in order to tell us how to develop our jeevan while living among conflicts. This is why the bhaktas say, *'Amba tvaamanusandadhaami bhagavadgeete` bhavadve`shineem* – O my Mother! Amba! Ma Gita, composed of letters, words and sentences. I will enquire into your teachings and do your dhyana.'

I will briefly tell you something more about the Gita. The Gnan of the Gita is not that dukha never comes into our jeevan, or that you remain unaware of dukha. The Gita is not a drug that dulls your brain so that

you become unaware of your circumstances. What the Gita tells you, is that dukha keeps coming into our jeevan, but we should not allow it to agitate us, or make us nervous. We should go through difficult times with the right attitude.

I have said this to you before – the Gita is a book of Shri Krishna's experiences in His life. What dukha did He not face, in His jeevan? He was born in jail, and He was taken immediately to somebody else's house, stealthily, and left there. A child of a Royal family grew us grazing cows, stealing butter, facing Demons who came to kill Him by giving Him poison, crush Him under a cart, carry Him off in a whirlwind, etc. Trees fell on Him. A Rakshasa came in the form of a beautiful calf to kill Him. He had to hold up a mountain with His hand, He had to kill His own maternal uncle with His own hands. His mother and father were put into jail. When attacked by His enemy, Shri Krishna won sometimes, but then He had to run, barefoot, to save Himself. What a contrast between the splendour of Mathura and the cave where Muchkund slumbered!

When Shri Krishna was chased by Jarasandha, He ran towards Dwarka without even a cap on His head or shoes on His feet, with just a pitambara wrapped around His shoulders. He had to go to the Ashram of Sadhus to get prasad to eat. For several days He hid in the mountain, then His enemies set fire to the mountain and He had to jump from a great height to save Himself.

Shri Krishna had a city built in the middle of the sea for Himself. All kinds of problems and dangers arose there. His son, Pradyumna, was kidnapped before he was ten days old, by Shambasura. There was a robbery at the house of Satrajit, who was Shri Krishna's father-in-law. The precious gem, called the Syamantak Mani, was stolen, and Satrajit was killed. The robber was a great bhakta of Shri Krishna, who ran away to another city. Shri Krishna's elder brother, Balaramji, suspected Shri Krishna of having stolen the Mani.

Every wife of Shri Krishna wanted Him to stay with her and not go to any of His other wives. None of His sons listened to Him, nor did His grandsons. Shri Krishna had great shraddha for the Sadhu-Mahatmas, but His sons made fun of them. None of them adhered to the kind of food Shri Krishna ate and recommended. They became drunk and unruly.

In spite of all this, no adverse situation agitated Shri Krishna in any way. He came into this world smiling, and left it smiling. His jeevan is a series of strife from the beginning to the last. His life is a huge storehouse of a variety of experiences, and these have manifested in the form of the Gita.

Now, see, what is Gnan? Is it Gnan to read the extensive commentaries on Vedanta and other heavy works like the 'Advaita Siddhi', 'Khandan-Khanda-Khadya', etc, and understand the oneness of the ghata-akash and the matha-akash – meaning the space inside the shareer and the space inside the shareer you are in?

Or, is it Gnan to discuss the oneness of the pure consciousness on which Maya is superimposed, in the antahkarana, and in all beings?

Gnan should be such that it makes our behaviour in our daily life proper and beneficial. This is what the Gita explains.

Let us focus on the principle of the Gita – the samanvay of Bhakti and Gnan can be achieved only after we have understood both these topics properly. It must be kept in mind that both Bhakti and Gnan are accepted as praman. They are established facts in the Veda Shastras. We have to move according to the aagna of the Sants, and adhere to sadachar in our jeevan.

Whether you become a bhakta or a Gnani, you cannot progress without adhering to sadachar.

Take *'Adve`shtaa sarvabhootaanaam maitrah karuna e`va cha'* of Bhakti. Or, take *'Amaanitvam adambhitvamahinsaa*

kshaantiraarjavam' of Gnan – sadachar and sadbhava are essential for both. Neither Bhakti nor Gnan will increase unless both are there in the jeevan of a sadhak.

All the sadhans are meant to awaken the *che`tanaa* – the pure consciousness and right thinking – because the goal of sadhana is that the chetan within our shareer should awaken and become nishpaapa. Only when the chetan is free of paapa can it merge into Bhagwan, and become serene.

Dharma makes the chetana free of paapa, and Bhakti helps us to obtain Bhagwan. Yoga helps us to become established in our swarup, and Gnan gives the anubhav that we are poorna, complete within our own self.

A manushya's chetana will not awaken if he remains in a state of indolence or stupor, doing nothing but eat, sleep and laze. His chetana will also slumber. He will merge into jadata. He will become like an inert object.

Thus, there are two ends – jadata on one end and poornata on the other end. Your task is to see which end you want to take your chetana towards.

Shri Krishna and His Gita don't want anybody to become idle, or neglect doing their duty. That is why Shri Krishna tells Arjuna, ' *Maa te` sangoastvakarmaani* – My dear friend, don't become good for nothing!'

To be idle and useless is to live in the house of the Shaitan. All the wrong things are born in a mana that is useless and idle. And so, you should take note of this statement of Shri Krishna, and be watchful that idleness never comes into your jeevan.

Now, take the topic of karma. Everything that I am telling you is in a sequence. There is no entertainment in it, no amusing stories, nor jokes. So, please listen seriously to what I say. You gave up indolence,

and started some activity. Now, take a good look into your heart and check whether your activities are forbidden by the Shastras, or whether they have the approval of the Shastras.

Are you doing things that you ought not to? The sign of forbidden karmas is that they are done under the impulse of vasanas. When desire becomes overpowering, a person indulges in adultery. When anger rises he becomes inclined to do himsa. When greed flares up he begins to cheat and steal. The meaning of doing forbidden karmas is that the person is swept away in the tide of wrong urges.

If you are unable to control your desire, your indriyas will take you on the path of *adhogati* – you will fall to low levels morally.

Indriyaanaam hi charataam

yanmanoanuvidhaayate`,

tadasya harati pragnaam vaayurnaavamivaambhasi.

(2. 61)

And so, never remain idle. Do work, but without having kama-krodha-lobha-moha in your hriday. Don't do anything that is forbidden by the Shastras. Do things that are permitted and ordained by the Shastras. If you do things that are instituted by the Shastras with a desire to go to Swarga, your karma will be a sakama karma, because the desire for Swarga is attached to the karma. The commands given by the Shastras for the vihit karmas should be obeyed, but if getting Swarga is the purpose of the karma, then it is something that does not have the approval of Shri Krishna and the Gita.

Yaamimaam pushpitaam vaacham pravadantyavipashchitah,

ve`davaadaratah paartha naanyadasteetivaadinah.

(2. 42)

The reason is that a vihit karma gives a fruit like Swarga, etc, and this results in getting caught in the trap of janma and mrityu. You will do instituted karmas and go to Swarga-loka and enjoy the delights of Swarga as a result of the good deeds you did while living in this earth. When the punya earned by good deeds is used up, you will be sent out of Swarga, the way a guest has to leave a luxury resort when he has no more money to pay for his room. *'Ksheene` punye` martyaloke` vishanti'* – the punya is used up. You have to return to this mortal world, the Martyaloka. And, if you fail to do punya-karmas while in this world, you will have to go to Narak to pay for the bad deeds you do.

'Adattadaanashcha bhave`d daridrah' – people who don't do daan, and don't do the rituals of Dharma, suffer from poverty in their next janma.

A poor man feels jealous when he sees wealthy people. He steals and cheats, and does paapa. The paapa results in his going to Narak. When such people come out of Narak, and are reborn in this world, they suffer from poverty again, and start doing wrong things again. They become paapis again. That is why we should be alert, and do sat-karma. Our good deeds lift us higher and our wrong deeds take us lower levels of existence. We should save ourselves from being driven by our vasanas.

Now, see – the idleness went, forbidden karmas went, sakama karmas went, and it was the turn of doing the anushthana of satkarmas. Here, the question comes up about what the motive of satkarmas should be.

Three things are to be considered in doing satkarma. One is to do satkarma as a *prayashchitta* – as a penance to atone for dushkarmas. The second purpose is, for getting antahkarana shuddhi, and the third option is, to please Bhagwan. Keep these three purposes before you, and carry out your kartavya karma.

Here, the kartavya remains, but there is no kamana. Even in this, there are some differences. There are people who give up doing karmas, but don't give up their vasanas. They want that their desires should be fulfilled – such people are called hypocrites in the Gita.

Karme`ndriyaani sanyamya ya aaste` manasaa smaran,

indriyaarthaan vimoodhaatmaa mithyaachara sa uchyate`.

(3. 6)

If you give up ding karmas, but hold on to your vasanas – or, give up vasanas and go on doing karmas – that will be leaving two kinds of karmas. If you keep both – vasanas and karmas – it will be a sakama karma, meaning, it will be a karma done with kama. If you keep the vasanas and give up doing karmas, it will be hypocrisy. But, if you destroy vasanas and continue to do your kartavya karmas I will be called 'Yoga'. This topic needs further elaboration, but I will tell you in brief since time is short.

In karma, the abhiman of being the karta makes the karma get attached to us. Karmas will not get attached to a person if he has no abhiman of being the doer of the karma. And therefore, my brother, carry out doing the work allotted to you as a duty, without feeling that you are the karta. There is no need to turn and look back – *'Karmanye`vaadhikaaraste` maa fale`shu kadaachana'* – do your work without thinking of the fruit of the work.

When we look towards the karta, our attention goes to two things. One is the *kartitvaabhimaana* – the subtle ego of being the karta – and the other is the Ishwara. This entire srishti is made by the Ishwara, not by me.

Aham kritsnasya jagatah prabhavah pralayastathaa,

e`tadyoneeni bhootaani sarvaaneetyupadhaaraya.

(7. 6)

The one who has created this whole world is the real karta.

Then, what is the one who made a doll with clay?

The maker of toys gives the form – he is the akarta-karta. The toy is an akriti; the substance of which it is made is clay. All matter is made by Bhagwan; the jeeva makes forms out of the matter Bhagwan has created.

Think of this – nobody weeps at the loss of clay; children cry when their toy is broken. This is Maya. The meaning of this is that there is an Ishwara-srishti – the srishti made by the Ishwara – and there is a jeeva-srishti – made by the jeeva. This whole srishti is made by the Ishwara, but the 'I' – 'mine' in it is made by the jeeva. Dukha is not in the Ishwara's srishti; there is no dukha in the things created by the Ishwara or by Prakriti – meaning Nature. Dukha is in the connection with 'I' and 'mine'. Avidya is the cause of dukha.

Now, give some thought to the karta of a karma. As mentioned earlier, the Gita states clearly that the Ishwara is the karta, not the jeeva. When you read the Gita and give some thought to the subject of Tattvagnan, you will see this clearly. *'Prakrite`h kriyamaanaani gunaih karmaani sarvashah'* – the three gunas – Sattva, Raja and Tama – of Prakriti are responsible for the karmas; the Atma is not involved. The jeevatma is not the doer of the karmas; it is Prakriti who does the karmas. This point is a little difficult to grasp, generally, but you should try and understand it.

The abhiman of being the karta is because we don't look towards the Ishwara; and we don't have the anubhav of our Atma. When the drishti gets caught in-between, we get the abhiman that we are the karta.

Svabhaavaje`na kaunte`ya nibaddhah sve`na karmanaa,

kartum ne`chchhasi yanmohaat karishyasyavashoapi tat.

(18. 60)

Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati.

(18. 61)

The Ishwara is seated in the hriday of every being. He turns the jeevas on the machine of Maya. In this, it is established that the Atma is the a-karta; it is not the doer. I don't want to make this episode unnecessarily long. One thing was said at the very beginning –

Ve`daavinaashinam nityam ya e`namajamaavyayam,

katham sa purushah paartha kam dhaatayati hanti kam.

(2. 21)

Shri Krishna said, 'Arjuna! Your feeling – that you are the one who will kill your enemies in battle, or be killed by them, is wrong. Understand that your Atma is avinashi – it can never be destroyed. Neither do you have the capacity to kill, nor are you the killer. You will neither kill, nor die. If you say, "I don't know my Atma, so what will happen to me?" – then, understand what happens without this knowledge.'

Ya e`nam ve`tti hantaaram yashchainam manyate` hatam,

ubhau tau na vijaaneeto naayam hanti na hanyate`.

(2. 19)

This contains both Bhakti as well as Gnan. There is no difference in the two. One says that karma is done by the prompting of the Ishwara, and you are not the karta. The other says that karma is done by Maya, by Prakriti, by avidya; you are not the karta. Bhakti and Gnan do not say different things. They say the same thing. Gnan says, 'our Atma is neither the karta nor the bhokta – *'na karoti na lipyate`'.* Bhakti says, *'aham na karomi* – I do nothing; the Ishwara does everything.'

Karee gopaalakee saba hoya,

jo apano purushaartha maanata ati moodha hai soya.

(Gopal does everything. Anybody who thinks he has done the work with his Purushartha is a fool!)

Bhakti also says, *'Aham akartaa drashtaa asangah* – I am akarta, a mere drashta. I am asanga.'

This is how Bhakti and Gnan both free us from the abhiman of being a karta of the karmas we do. Both are in keeping with the Veda Shastra. Both have sadachara and sadbhava, and both help us to become free of the bondage of karma. The oneness of Bhakti and Gnan is absolutely clear in some places.

Take a look at the ninth chapter. On one hand Bhakti speaks, and on the other hand, Gnan speaks. It seems like two close friends, or lovers, are conversing. Bhagwan speaks on behalf of both.

For example –

'Matsthaani sarvabhootaani na chaaham te`shvavasthitah.'

'Na cha matsthaani bhootani – all beings and all matter exist in Me.'

Speaking on the side of Bhakti, Bhagwan says, *'Na cha matsthaani bhootaani* – nothing is in Me.'

This entire Creation is in Bhagwan. These contradictory statements are very confusing. Bhagwan says, 'Nothing is in Me', and He also says, 'Everything exists in Me.' This is sakshat Bhagavad-vani – it is Bhagwan's vani; it seems contradictory but the meaning is one.

Both Gnan and Bhakti came and stood before Bhagwan. Bhagwan asked them what they had to say.

Bhakti said, 'Everything is in You.'

Gnan said, 'Nothing is in You.'

Bhagwan said, 'Both of you are right.'

You may remember the episode when Shri Krishna ate *mitti* – He was a toddler and he scooped up some earth and put it into His mouth.

The other boys told Mother Yashoda about it. Yashoda asked Krishna why He ate clay. Bhagwan said*, 'Naaham bhakshitavaan amba* – Mother, I did not eat clay.'

Then He added, '*Sarve` mithyaabhisinah, sarve` amithyaabhishansinah* – they are all telling lies; they are all saying the truth.'

When His elder brother Balaram came before Him, He said, 'I did eat clay.' When Yashoda came before Him, He said, 'I didn't eat clay.'

Bhagwan is afraid of Yashoda Maiya's prema, so He denies having eaten clay. He is also afraid of Balaram, so He says He did eat clay.

Now, see! Bhagwan admits He ate clay, because the gwala-baal saw Him pick up some clay and put it into His mouth. He admits it because they saw Him, but in His own Gnan, He knows that He is akarta, so He tells His mother that He didn't eat clay.

The cowherd boys, the gwala baal, who were Shri Krishna's friends, were jeevas; Krishna was Bhagwan. The jeeva saw Him eat clay and the Ishwara said, 'Yes – yes! I am ready to eat whatever you offer Me.'

The Gita also says,

Patram pushpam falam toyam yo me` bhaktyaa prayachchhati,

tadaham bhaktyupahritamashnaami prayataatmnah.

(9. 26)

'Oh My friend! Bring Me anything with prema – even a leaf of the tulsi shrub – I will eat it. Even if you offer Me a little water, I will drink it. I am ready to eat and drink whatever anyone offers Me lovingly.'

In another place, however, Shri Krishna says –

Naadatte` kasyachit paapam na chaiva sukritam vibhuh,

agnaane`naavritam gnaanam te`na muhyanti jantavah.'

(5. 15)

The all-pervading Parameshwara does not accept anybody's paapa-karma or shubha-karma. People's Gnan is covered up, and they get deluded by agnan.

This is the Bhagwan of the Gita – this is Bhagavati Gita! The Gita is the *kaamadhe`nu* – the divine, wish-fulfilling cow! She is the *kalpa-vriksha* – the divine wish-fulfilling tree! Whatever bhava you go to Bhagwan with, it will be fulfilled.

Tell Mother Gita, 'Ma! Give me some duty.' She will say, 'Beta, do karma. This is your kartavya.'

If you have no inclination for karma, and you tell her, 'I will only do prema,' Gita Mata will say, 'All right; do prema.'

If you say, 'I will shut my eyes and practice Yoga,' Mother Gita will say, 'Very well, do Yoga.' If you say, 'I will do vichar regarding the oneness of the ghatakash-mathakash, and this will give me prama, and my bhram will be removed,' Gita Amba will say, 'Yes, do that.'

The Gita is our Mother; she wants the inclinations of her children to be fulfilled.

That is why bhaktas say, *'Amba tvaamanusandadhaami* – Gita! You are my Amba, I look to you, I am investigating your words.'

Now, see the karma of Gnan and Bhakti. Many people say, 'I am not the karta, but I am akarta.' This vritti is called *'maayaa-mala*' – the impurity of Maya. The subtle pride of being akarta is superimposed on Gnan to remove the false impression of being the karta.

This is the principle of Vedanta: take the ashray of being akarta to remove the bhranti of being the karta.

But, if you hold on to the feeling 'I am akarta', it will become a burden. You will have to sit in Samadhi and do dhyana of being akarta. That is

also a vikshep – a disturbance; it is not Samadhi. Who will think about being akarta when he is in a state of Samadhi?

If you say, 'Our Atma remains unchanged in karma and in Samadhi,' that is perfectly true. Since the word 'unchanged' is used, it automatically negates karma.

That, which is in the battlefield is also in solitude. That, which is in disturbance is also in Samadhi. That being the case, why are you giving up your kartavya?

This is the Gnan of the Gita. It is not there to send you to the jungle; it is there to give you *mangala* – good fortune, everything that is auspicious – where you are.

Arjuna got mangal in the rana-bhoomi, not in the aranya-bhoomi.

One gentleman has sent me a letter asking about Arjuna's Mukti. It would have been better if he had come and met me, and discussed the point face to face.

It must be understood that there are three roops – three forms – of Arjuna – the Nara-roop, the Nara-Narayana roop, and the nitya-Mukta roop. Arjuna never had bandhan; he is always Mukta. He is an ansha of Indra, the Raja of Swarga. He is qualified for Tattvagnan. He went to Swarga after giving up his shareer, and stayed there, merged with Indra, until the end of that manvantar.

Arjuna is a *kaaraka-purusha* – a causative factor – because he is an ansha of Indra. He is nitya-mukta because he is Nara-Narayana. He is agnani because he is a manushya, Kunti's putra. Bhagwan gives him Gnan. Even in this Gnan there are obstacles. Far too much time is spent in listening to Bhagwan's upadesh, after which he had to do the karma of fighting.

Doing karma means the possibility of being influenced by Rajoguna and Tamoguna. These are obstacles in acquiring Gnan. Then, Arjuna had to listen to the 'Uttar Gita' after the Mahabharata war was over.

After listening to the 'Uttar Gita' Arjuna took up the practice of Yoga; the obstacles to Gnan were removed only after that.

The Mahabharata says that when Shri Krishna told Arjuna the quintessence of the Gita after the war, the obstacles that blocked Gnan were removed.

The Bhagwat says that when Shri Krishna left this earth and went back to His param dham, Arjuna became extremely depressed at being parted from Shri Krishna. He thought of Shri Krishna and wept with acute distress. This purified his antahkarana, and the obstacles to Gnan were removed.

Geetam bhagavataa gnaanam yattatsangraamamoordhani,

kaalakarmatamoruddham punaradhyagamad vibhuh.

Vishoko brahmasampatyaa sanchchhinnadvaitasanshayah,

leenaprakritinairgunyaadalingatvaadasambhavah.

Arjuna became nitya-mukta instantly. All the avaran and obstacles were removed. Shri Krishna had removed them earlier, but this episode is given to also clarify that how the obstacles that come in the jeevan of a sadhak, or jignasu, are removed.

Obstacles came in the Gnan of Arjuna's manushya form. They were removed by his thinking of Bhagwan. Arjuna went to Swarga as Indra's ansha. He became the karak-purusha in the form of Nara-Narayana. There never was any bandhan.

Now, listen to something more about Bhakti and Gnan. When Arjuna saw so many people he loved and respected, he became extremely agitated. What were the thoughts that troubled him at that time?

Arjuna thought, 'Oh! These are my relatives and associates – whether on our side or on the other side. Both sides have people who are my people. Their death will be the death of my loved ones.'

See the drishti of a Sant. Sanjay, the narrator, who had been gifted with the ability to see and hear what was happening on the battlefield far away, saw and heard this. He did not say that some dosha had

come into Arjuna. He said, *'Tam tathaa kripayaavishtamashrupoornakule`kshanam'.* Sanjay sees that Arjuna's distress is not due to moha; it is due to his compassion. Arjuna doesn't want the people to die.

Duryodhan's thinking is just the opposite. Duryodhan says, *'Madarthe`tyakttajeevitaa* – they are ready to give up their lives for my sake, so I can be the Raja.'

Arjuna's buddhi is –

Ye`shaamarthe` kaankshitam no raajyam bhogaah sukhaani cha

ta ime`avasthitaa yuddhe` praanaanstayaktvaa dhanaani cha.

(1. 33)

'If the very people I am fighting for are to die, what will my jeevan be worth?'

'Kim no raajye`na govinda kim bhogairjeevite`na vaa' – Arjuna says, 'I have not come to fight for my personal gain. The purpose of this war is to protect Dharma, and for the sukha of these people. Even if we win, what is the use of the victory if these people are killed? I have no longing for the Rajya, for bhoga, or for riches. I don't want anything!'

This is the difference between the thinking of Arjuna and the thinking of Duryodhan. This is why Sanjay says that there is kripa in Arjuna's hriday. Arjuna has compassion and vairagya, and that is why he does not want to fight.

Shri Krishna, however, scolds Arjuna – *'kutastvaa kashmalamidam* – from where has this stain of doubt come into your thinking?'

A Mahatma is one who sees gunas even in people's doshas, and a friend is one who speaks out clearly if he thinks his friend is going on the wrong path. This is why Shri Krishna rebuked Arjuna.

Arjuna accepted Shri Krishna's advise, but he did not accept what Sanjay said about his being filled with kripa. Arjuna said, *'kaarpanyadoshopahatasvabhaavah* – I am foolish, I am agnani. I am confused about My Dharma, what is the right thing for me to do.'

After this, Bhakti came into Arjuna's hriday. He asked Shri Krishna to guide him – *'shaadhi maam tvaam prapannam* – I am Your prapanna. I am in Your sharan; I take shelter in You.'

This is the method of removing the agnan of an agnani. A blind man who tries to find his own way is likely to get lost. If someone follows him, he also gets lost. However, if they take the help of a person who has vision, they will reach their destination safely.

There was a young man who studied at Kashi. He went home to his village after many years. By chance, his Guruji also came to his village for some reason. The young man's father came to meet him. He asked, 'My son has been studying with you. What is his position? How far has he progressed?'

The Guruji answered, 'What am I to tell you about the state of your son? He does not understand anything on his own, and he is refuses to accept what is taught to him. His progress is very limited.'

The purport of this little story is that if you want to progress in life, but your intellect is not adequate, you should take the help of a *samajhdara* person – a competent person who is wise and has proper understanding. With the help and guidance of such a person you will achieve your purpose.

Arjuna did something very wise right at the beginning – he took Shri Krishna's sharan – *'Shishyaste`aham shaadhi maam tvaam prapannam* – I am Your shishya. Please tell me what I should do.' This has both Gnan and Bhakti. *'Shishyaste`aham'* means, 'I am Your disciple. Please give me teaching, give me upadesh of Gnan. You are the Guru and I am the shishya.' This is Gnan.

'Tvaam prapannam' means, 'I am Your prapanna. I have taken sharan in You. I have caught Your feet. I will do whatever You tell me.' This is Bhakti.

Arjuna had jignasa and prapatti. He was eager to know from Shri Krishna what the right thing for him to do was. He submitted unconditionally to Shri Krishna's guidance. His jignasa was authentic

and earnest. Bhagwan removed the minor lacking in it that it had at first.

What was the lacking in Arjuna's jignasa?

It was, *'Na yotsya iti govindamuktvaa tooshneem bahoova ha.'* Arjuna first told Shri Krishna, 'I am in Your sharan, please show me the right path. Give me upadesh,' and then he added, 'but I will not fight.'

Oh My brother! On the one hand you ask for My advice and on the other hand you say that you have decided that you will not fight! You are contradicting yourself! If you are My prapanna, shouldn't you do what I say?

This is how Shri Krishna purified Arjuna's prapatti at the conclusion of the Gita, and made his being a shishya faultless at the very start of the Gita.

In Gnan, we have to take upadesh, and in Bhakti we have to become a sharanagata of Bhagwan. Arjuna came before Bhagwan with both. Bhagwan corrected the errors in Arjuna's jignasa by giving him the upadesh of the Gita, and He purified Arjuna's sharanagati by saying, *'Sarvadharmaan parityajya mamae`kam sharanam vraja* – rise above the dictates of instituted Dharma and take sharan in Me.'

If you say that Arjuna had become a prapanna in the very first chapter of the Gita, so what was the need to give him this upadesh? Why did Shri Krishna tell Arjuna, 'Come into My sharan'?

The answer to this is that Arjuna's prapatti was incomplete, and so was his jignasa. The Guru sets right anything that is incomplete or confused in the shishya. Here, Bhagwan is Arjuna's Guru as well as his friend – *'Bhaktoasi me` sakhaa che`ti* – I am your bhakta as well as your friend.' And, He is also the Ishwara. *'Param brahma param dhaamam, pavitram paramam bhavaan'* – Arjuna said, 'You are thr supreme Brahman, the supreme dham, and supremely pavitra.'

Arjuna recognized that Shri Krishna is Bhagwan Himself.

'Shishyaste`aham'* indicates that Bhagwan is the Guru. *'Sakhe`ti matvaa prasabham yadukttam' indicates that Bhagwan is Arjuna's companion and friend. And, *'Aham tvaa sarvapaape`bhyo mokshaishyaami'* indicates that Bhagwan is the sakshat Ishwara, the Parameshwara, and the sharan of all.

Om Shantih, Shantih, Shantih.

Chapter 5.

Amba tvaamanusandadhaami bhagavadgeete` bhavadve`shineem.

'Geet' means, 'a song'. The Gita is the making clear of the prema in the hriday. Songs are a style of expressing the emotions of meeting, parting, and romantic love, apart from other emotions. To express emotions through song enhances the savour of the rasa.

There is a lot of music in the metre called the 'Anushtup Chhanda'. The entire Valmiki Ramayana is written in song form. Most of the shlokas of the Gita are also in the Anushtup Chhanda, and therefore, the Gita is also suitable for being sung.

Who is the subject of this song?

Song and music are arts that appeal, attract, and affect the listeners. It is also an art to imitate the sounds made by birds and animals, or paint trees and natural beauty, or depict a peacock through the medium of dance.

Now, see the point about Gnan-vignan. Vignan is for the cleansing and purification of external objects. For example, cotton is cleaned and made into cloth. Earth is cleaned and iron is made from it, gold is made from it, diamonds and other precious stones are made from it. The beauty is brought out after cleaning and removing the impurities and polishing these things. This is called vignan.

To know an object as it is, and is one in many, is called Gnan. In other words, how can one be many? Vignan is the process of understanding this.

And, how can one be present in many? To know something as it actually is, without being influenced by our own, personal inclinations, is Gnan.

If the thing that is known is our Atma, we have a natural preeti for it. Just as we have a natural affection that glows in our shareer, in our

sankalpa, in our vichar, and in the state we are in – in the same way, there is a natural preeti in our swarup. There is no need for us to cultivate prema for ourselves; every being has a natural love for itself.

Now – see the swarup of that prema. If you believe that your swarup is small, your preeti will be in the small. And, if you believe your Self to be vast, your preeti will be for the great.

Just as there is an anand of the *de`ha* – meaning, the gross physical body – there is also a *brahm-ananda* – the anand of the Brahman. If you believe yourself to be the deha your preeti will be for the deha. But if you believe that your real Self is the Atma – the Brahman – your preeti will be for the Paramatma, the Brahman.

However, if you believe that one to be another, then your preeti for that other, will be called 'bhakti'.

The preeti for the Atma you believe yourself to be, after doing vivek about the eternal and the transient, is called 'Atma-rati' – love for the Atma, for the Self. Preeti for the paroksha Paramatma is developed with vishvas. It is called, Bhagavad-rati', or 'Bhagavad-bhakti'.

To get the anubhav that the Atma and the Paramatma are one, the upadhi of the shareer has to be negated by Tattvagnan. Then, the person experiences the incomparable sukha of jeevanmukti.

The Ishwara is nothing alien. He is not another. You don't have to develop prema for Him. Our natural prema for our self extends itself to the Brahma-roop, the advitiya-satta roop, the advitiya-chetan roop, and the advitiya-anand roop. There is no substance that can curtail this prema in any way.

When an anant, advitiya Atma-prema rises, the fragrance of the prithivi tears aside its curtain and spreads all round. The jala sheds its avaran and becomes rasa. Roop sheds its avaran and becomes beauty. The vayu gives up its avaran and manifests as delicacy and tenderness. The akash gives up its avaran and becomes filled with sweet music.

That is why the mana also discards its avaran and becomes a fount of sukha. Streams of sukha start to flow, and a sea of sukha heaves in the hriday. The buddhi gives up its avaran and becomes free of false understanding. Then, prema, Gnan, and brightness fill the whole being of the person.

Vignan comes in the section of skilled craftsmanship. If somebody wants to prove that the Ishwara exists, through the use of instruments and a laboratory, he cannot do it. The Ishwara is beyond the scope of vignan. If a skilled artist says he will paint a picture of the Ishwara – many talented artists had the abhiman that they could do this – but they only made fools of themselves, because it is impossible to capture the Ishwara on canvas!

Vignan can reveal things that can be perceived through the indriyas. You can, with the aid of science, magnify imperceptible sound and make it a thousand times louder, but it will be heard through the ears only, because *shabda* – sound – is a vishay of the indriya of the ears. If you smell some fragrance it will be through the indriya of the nose, and if you touch something, the sense of the skin will inform you of its texture.

None of the indriyas are poorna – they are limited to their own vishay. If you wish to walk on the marg of the Parameshwara, you will have to continue seeking Him until you meet Him. When you meet the Parameshwara, He becomes anubhav-swarup. There are no differences between the Atma and the Paramatma.

Please keep one thing in mind. Had the Paramatma been separate from us, He would not be chetan. Chetan is always in the drashta who perceives and knows. The chetan in the Ishwara who is separate from us, will be something that is assumed. It will not be real. If separated from us, the Ishwara will become unconscious – He will become a-chetan!

If we become separate from the Ishwara, our poornata will be cut away. Our Atma will become parichhinna – it will be fragmented. The Ishwara is unconscious if separated from our Atma, and we become dukhi if we feel separated from Him. We suffer like a wounded creature.

And so, until we meet the Ishwara, He will neither regain consciousness, nor will our suffering end. Chetanta is Atma-swarup. It is the characteristic of the Atma to be conscious. Consciousness is always in the Atma and not in any other.

This is the jeeva, and this is the Ishwara, and this is the jagat – to make these evident, to know the Atma-vastu that is the Atma-chaitanya, the predominant factor is Gnan.

Shraddha is predominant in knowing the paroksha vastu, which cannot be known through the indriyas. It is like having a husband you have never seen, or going on an unknown path. Shraddha is needed for this. You need a strong inclination and a passionate determination. This shraddha, inclination, determination, search, eagerness and yearning for the Ishwara, is called 'Bhakti'.

'Kreetataam kreeyataam' – oh! Seal the deal! Buy Him!

What should we buy, Maharaj?

'Krishna bhakttirasabhaavitaa matih' – buy the buddhi that is steeped in the rasa of Bhakti for Shri Krishna! Buy it at any price!

From whom can it be procured? Which shop is it available at?

Oh! Don't think about the shop – buy it from wherever, or from whoever you can!

'Antyadapi param dharmam (Manu Smriti 2. 238)' – Manuji says that if you can obtain the param-Dharma from even an Antyaj of the lowest caste, you should take it.

Maharaj, how did an Antyaj get the param-Dharma?

The Antyaj had done great sadhana in a previous janma. Due to some obstacle he became an Antyaj in this janma. However, it is extremely difficult to get param-Dharma, so you should not hesitate to take it from whoever has it, whether it is a Brahmin, a vidvan, a Sadhu, or an Antyaj.

How much will it cost, Maharaj?

Oh my brother! Param Dharma is beyond price! It is extremely rare! *'Janmakotisukritairnalabhyate`'* – you cannot get it even if you give all you have, all your worldly wealth. You can only obtain it if you have an intense longing for it – *'tatramoolyamapi laulyame`kalam'.*

Now, look – The Gita tells us that the shareer must be healthy, to do sadhana. No sadhana can be done properly if the shareer is unfit. To have a healthy shareer it is necessary to have a shuddha charitra. Unless your character and conduct are shuddha your shareer cannot remain healthy. Self-restraint is needed for a shuddha charitra. Therefore, keep in mind that your indriyas should not be permitted to stray at will in the sansara. You must have control over your indriyas, and your satisfaction must be obtained from pleasures that are appropriate. *'Martyai martyairhi manushyaih aadeeyate` iti maryaadaa'* – it is supremely vital for the manushya jaati that people stay within the boundaries – the maryada – of what is morally accepted by our Shastras, in everything they do.

There is no end to the desires of a manushya. If every individual wants all his desires to be fulfilled, that can never happen. The manushya's vasana is to rule over all things, everywhere. When the vasanas of two people clash it creates strife. They begin to fight. Therefore, if anybody hopes to be sukhi by fulfilling all his vasanas, he will never be sukhi.

A maryada is needed in a manushya's jeevan. *Maryaadaa* means a boundary, a limit that is in keeping with Dharma.

Somebody asked a Mahatma, ‘How does it go against the Shastra if I eat what I want?’

The Mahatma told him, ‘I can suggest something for you to eat that you will refuse immediately. There are many things in this world that fill you with revulsion when you think of them. You will reject them at once. Now, when there are things you reject outright, you should decide from the very beginning, which are the things that are suitable for you to eat and which are not. Which actions are appropriate and which are not. What is proper to say and what is not. What you can accumulate ethically and what you shouldn’t even try to get. Make a list of the maryadas you should maintain.

1. Control over the vani – this should not be uttered.
2. Control over the karmendriyas – your organs of action should refrain from doing these things.
3. Control over accumulation – these are things that are not right for you to take and hoard.
4. Control over bhoga – the pleasures you indulge in should be within the maryada of Dharma and the Shastra.

These maryadas are very essential in our jeevan. Nothing worthwhile can be achieved by a manushya who is not guided by maryada. Knowing this is the quintessence of Dharma. The person should, moreover, be healthy, have a pavitra charitra, keep his indriyas under control, have a genuine goodwill for all, and never wish ill for any.

Yadaa na kurute` bhaavam sarvabhoote`shu paapaham,

karmanaa manasaa vaachaa sa dharma ve`da jaajale`.

(Mahabharata Shanti Parva 262. 16)

Mahamana Malviyaji had a collection of different versions of the story of Jajali. It is an amazing story. It gives a remarkable insight about Dharma. It says that only a person whose hriday has never harboured a thought of somebody being a paapi can know the rahasya – the

secret – of Dharma. Such a person does not consider anybody to be a paapi in deed, speech, or thought.

When a person has a vritti for paapa, the ashray of the paapa-akara vritti – meaning, thinking about the ashray – is also the chaitanya within the person who thinks of the other person being a paapi. The chaitanya in his antahkarana becomes one with the chaitanya in the antahkarana of the other person, who he thinks may be a paapi.

When we believe somebody to be a paapi, our own antahkarana becomes filled with paapa, and we become a paapi. The chaitanya, which is not separate from the chaitanya in the other person's antahkarana, becomes one with your belief of the other person being a paapi. When we see paapa, we become a paapi. Therefore, we should have sadbhava for all, and do vichar with our buddhi. We should also use vivek before doing anything.

Sahasaa vidadhaata na kriyaamavive`kah paramaapadaam padam,

vrite`nu hi vimrishyakaarinam gunalubdhaah svayame`va sampadaa.

(Kiratarjuneeya 2. 30)

Nothing should be undertaken without giving due thought. Wealth comes and garlands a person who does vichar before doing anything, because even prosperity is attracted by sadgunas.

There is another point. I told you yesterday about *'ahankaara vimoodhaatmaa kartaahamiti manyate`'* – when a manushya's buddhi becomes stupefied with ahankara, he gets the abhiman of being the karta. You may do the best of work and live up to a hundred. You have a right to live long – *'kurvannaive`ha karmaani jijeeve`shachchhataasamaah'* – but just think a little on what good work you did in your life.

Was it possible, by the Ishwara's kripa, for you to do any praiseworthy work in your life? If you haven't done anything praiseworthy up to now, and you wish to live up to a ripe old age, at least plan to do some

good in the years ahead. But don't forget the Ishwara's shakti, otherwise you will become *'ahankaara vimoodhaatmaa'* – stupefied with ahankara. This is the principle of the Gita.

Just as Arjuna listened to the Gita from Bhagwan Shri Krishna's lips, so did Sanjay. There was a curtain in-between, but what Shri Krishna said entered Sanjay's ears without break. This is extraordinary! People think that there must be a factory in which TVs were manufactured, with thousands of wires being connected inside, electricity created, and only then could anybody see and hear what was happening far away.

Just think a little – when a special kind of machine can show faraway events, can't the chetana – the consciousness that fills every nerve and vein in your body enable you to see and hear things from far away? Can we not make the warp and woof of our brain and our hriday capable of seeing and hearing remote happenings? If an inanimate instrument like a TV can be made to achieve this can't the hriday, brain and antahkarana be so arranged that we can see and hear faraway events? Can't the nerves and veins in our shareer do what gross material objects can do?

If not, how did Vyasaji give Sanjay the shakti which enabled him to witness the battlefield, sitting far away near the blind King Dhritarashtra, and narrate everything to him as it happened? How could Sanjay see Shri Krishna and hear what He spoke with Arjuna?

'Vyaasaprasaadaachchhratavaan' – Sanjay got the darshan of Shri Krishna's Virat roop. He exclaimed, *'Tachcha sansmritya sansmritya roopamatyadbhutam hare`h* – I keep remembering Shri Krishna's wonderful roop!'

After listening to the talk between Shri Krishna and Arjuna, Sanjay came to a conclusion, and so did Arjuna. Both the shrotas had listened with intense concentration and came to their own individual conclusions. The third person who heard everything was the blind King

Dhritarashtra. He heard everything that was said from the lips of Sanjay, but he did not come to any conclusion.

In the entire Gita there is only one shloka spoken by Dhritarashtra, in which he asks, *'Kimakuruvata sanjaya* – Sanjay, what are they doing on the battlefield?' There is no mention of Dhritarashtra reaction after he had heard the entire Gita! Did the blind old King also get Gnan? We are not told anything, so we must assume that Dhritarashtra did not get Gnan.

You may ask why we should assume this. Dhritarashtra was blind outwardly and inwardly. He was blinded by his moha-mamata for Duryodhan to an extent that he could say nothing to him. He could not see the injustice his son perpetrated against the Pandavas, who were the sons of Dhritarashtra's brother Pandu. Dhritarashtra held on to temporal wealth and power. This is also the meaning of his name. Dhrita means to hold on and rashtra means the kingdom. Dhritarashtra's hold on the sansara was so strong – his asakti for it was so great – that no matter how much upadesh he was given, even from sakshat Bhagwan, or Sanjay – who was a jeevan-mukta – that it was like water off a duck's back!

Who was Sanjay? *'Samyak jayati'* – a person who has full control over his indriyas and mana, is called *sanjaya*. Even listening to the Gita from the lips of a Mahapurush like Sanjay did not remove Dhritarashtra's moha. A person understands the Gita if he is eager to give up moha-mamata and understand the Tattva.

The state of Dhritarashtra's mana was such that when somebody explained things to him he said, 'I am of the same opinion, but my mamata for my sons, my grandsons and my family, wealth, riches, and the Rajya is so strong that I cannot agree to do what you advise, even though I agree with you in principle.'

That is why it is said that listening to the Gita had no affect on Dhritarashtra.

See the conclusion Sanjay reached –

Yatra yoge`shvarah krishno yatra paartho dhanurdharah,

tatra shreervijayo bhootirdhruvaa neetirmatirmama.

(18. 78)

Sanjay said, 'After listening to the talk between Shri Krishna and Arjuna I have come to a conclusion.

Matirmama – my conclusion is that the Gita is a book about paurush, about valour. It is not a treatise that lets a manushya be lazy and useless, caught in the web of kamana or stupefied with ahankara.'

People who are trapped in moha and mamata have personal considerations. They wish to favour their group or community, etc. They separate their self-interest from all other considerations. They have cut themselves out from the Ishwara's Virat form, and their paurush has also been cut away. Their vishvas in the Ishwara is shattered.

Do you experience the things you do in the form of the Ishwara – as a form of Bhagwan – or not? Does the Ishwara have a place in the things you desire, or not? This is one question.

The answer is that it is the Ishwara from whom your mana gets the inspiration to do paurush. It is He, who first instigates the urge to do something, it is He who makes it possible to accomplish what you set out to do, and it is He who gives you the fruit of your effort.

And so, you should examine your heart and see whether your inclination is inspired by the Ishwara, or whether it is inspired by your vasanas. You should see whether your work is sustained by somebody of this sansara, or whether it is sustained by some Devi-Devta, or by the Parameshwara.

When you do vichar about these things you will see that the Parameshwara is there, at the start, in the middle, and at the

conclusion of your work. This is *'Yatra yoge`shvarah krishnoh'*. The purport of using the word 'Krishna' is that if you are going to hold on to the name in the right way, Bhagwan will draw you to Himself.

'Krishna' means a magnet. If you don't know this, understand it now. No further explanation is needed if you do know this. One who pulls us towards Himself, is called 'Krishna'. When the *kshe`tra* – meaning the field – of the hriday becomes arid and hard Krishna plants a seed to make it soft and fertile. *Karshati iti krishnah krishati iti krishnah* – one who attracts is Krishna, and one who sows seeds in a field is Krishna.

Now, see – that magnet is puling you towards Himself, awakening preeti for Him in your hriday. Not only you – He is a magnet that attracts the whole world! In the Gita, Krishna says, *'Mama vartmaanuvartante` manushyaah paartha sarvashah* - Arjuna! All the beings in this sansara are being pulled towards Me.' The name of this one who attracts all beings, is 'Krishna'!

Now, pay attention to the words, *'Yatra paartho dhanurdharah.'* Partha means the son of Pritha – Kunti – who is Arjuna's mother and the sister of Shri Krishna's father, Vasudevji. Pundits also explain the meaning of the word '*paartha*' this way: *pah parame`shvarahartha prayojanam yasya.* When the only need of a person is the Parameshwara, he is called 'Partha'.

The experts of Panini's grammar say, *'Arjanaat arjunah* – a person who does *arjana* – accumulates – Gnan, riches, victory, etc, is called 'Arjuna'. Neelkantha, the celebrated commentator of the Mahabharata, wrote, *'Rijutvaat arjunah* – a person who is *riju* – straightforward and uncomplicated – is called Arjuna.

Arjuna made Shri Krishna the Swami of his kartavya. This is why Shri Krishna urged him to fight – *tasmaadyudhyasva bhaarata.'* Shri Krishna also told Arjuna, *'karmanye`vaadhikaaraste`* - you are qualified only to do your ordained duty.' Furthermore,

'Yogakshe`mam vahaamyaham – I will take care of all your needs and your wellbeing.'

Thus, Shri Krishna takes care of Arjuna in every way, and He also gives him the fruit of his actions. He tells Arjuna, *'yudhyasva je`taasi rane` sapannaan* – you will win. *Maiye`vaite` nihataah poorvame`va, nimittamaatram bhava savyasaachin* – I have already decided that they are to die. *Nimittamaatram bhava savyasaachin* – you are merely the instrument, Arjuna!'

'Arjuna! Fight the war. Your victory is certain. I have already killed your enemies – *tasmaat tvamuttishtha yasho labhasva* – you will get the fame of being the victor.'

Arjuna is Shri Krishna's sakha – His companion and close friend. He is also an Avatar of the two eternal friends Nara and Narayana. Thirdly, he is an ansha – a part – of Indra, who is the Raja of Swarga. Arjuna is a Pandava and a jeeva. He has many roops. What should such an Arjuna be like?

Dhanurdharah' – he should be ready to do his duty. Just as Arjuna holds his dhanush – his famous bow called the 'Gandiv' – ready in his hand, you should also be ready to do your ordained duty.

I will tell you something that is kept a secret. Some thing that is not make public knowledge is called a *rahasya*. It is known to only a few. This shareer of a nara – meaning a manushya – a jeeva, who is Arjuna, has two kinds of assets. One is the five sense organs – the *gnaane`ndriya*, that provide information – and the other is the five *karme`ndriya*, the organs of action.

The eye is a gnanendriya. The dominant ability of the eye is to give you the information of what it sees. Walking is the dominant factor in the feet that take you where you want to go, and the hands that do what you want to do. The senses of taste and touch are both gnanendriyas.

A manushya's jeevan is a combination of Gnan and karma. It contains karma and sadhan. Sadhan means, the means of doing something. The hand that holds, the tongue that speaks and tastes, the ears that hear, the skin that informs you of the texture, temperature etc of what you touch, the eyes that see, and the feet that take you where you want to go.

The karmendriyas and the gnanendriyas are combined in the shareer of a manushya. The interactive part of a manushya's life – meaning, his vyavaharik jeevan – has a combination of knowledge and action. If a person keeps saying, 'Gnan! Gnan!' people will think that he is drunk! They will think that he doesn't see jeevan, or the solid things in jeevan. If a person sees only karma in his jeevan, he becomes a machine. Karma and Gnan are both necessary if life is to be well used.

And so, you should do your kartavya karma, your Yoga, shravan-manan-nididhyasana, and stay like Arjuna – a dhanurdhara, holding his bow at the ready, to carry out your ordained duty. *'Yatra paartho dhanurdharah'.*

Whatever may be the roop of your kartavya, the roop of your bhakti, the Yogabhyasa or shravan-manan-nididhyasana – these are the dhanush-baan. Hold your bow and arrow ready, to carry out your kartavya. The ashray of Bhagwan and the paurush of the jeeva – both are needed.

There is an eternal dispute between the jeeva and the Ishwara. The Ishwara tells the jeeva, 'I will meet you when you do paurush.' The jeeva says, 'I can only meet You when You do kripa. My sadhana has no power.'

If the Ishwara superimposes kripa on Himself, the Aham-bhava of doing kripa will get attached to Him; and if the jeeva holds on to the power of sadhana, he will get the abhiman of doing sadhana. That is why the Ishwara does not consider Himself to be kripalu (compassionate), but His bhakta believes that He is kripalu. A bhakta

never thinks that he has paurush, but the Ishwara urges him to use paurush and make an effort. He gives paurush to the jeeva.

That is why the jeeva is a combination of Gnan and karma, Gnan and bhakti, Gnan and Yogabhyasa, Gnan and shravan-manan-nididhyasana. Both should go hand-in-hand, and ultimately reach their goal.

Apramatte`na ve`ddhavyam sharavattanmayo bhave`t.

(Mundaka Upanishad 2. 2. 4)

The method for going towards Bhagwan is that we should not remain idle, and we should experience Bhagwan's kripa as we go on doing our work.

The shishya said, 'Guruji, it is your kripa.'

Guruji said, 'No, Beta, it is your sadhan.'

The Guruji has no abhiman about doing kripa, and the shishya has no abhiman about his paurush of doing sadhana.

If a jeeva gets abhiman about his paurush, he will be destroyed, and if Bhagwan gets abhiman about doing kripa He will become an individual. And so, a drishti like Sanjay's is needed to walk on the path to the Parameshwara.

'Tatra shreervijayo bhootih' – where this kind of a drishti prevails, Devi Laxmi – the presiding deity of prosperity and Grace – comes. A kind of splendid radiance comes into the person hriday. Ma comes, prama comes, beauty comes, Shree comes, and Laxmi comes. The person overcomes kama, krodha and other such enemies. The person attains majesty. *'Dhruvaa neetih'* – an enduring neeti – meaning moral conduct – comes and remains in the person. Sanjay heard the whole Gita and then he came to the conclusion that a jeeva should never be turned away from paurush. He should see that the inspiration for

carrying out his duty, and the fruit of doing his duty, are thanks to the Ishwara.

You should also maintain a similar inner vision when you carry out the work you are supposed to do. The Gita tells us what Bhagwan expects from His bhaktas.

Matkarmakrit matparamo madbhakktah sangavarjitah,

nirvairah sarvabhoote`shu yah sa maame`ti paandavah.

(11. 55)

Bhagwan's first condition is, '*matkarmakrit* – do the work to please Me.'

Before discussing this further, I want to give you an example. A few days back I had gone to a city. The Mayor came to the station to receive me, and we went in his car to the place I was to stay at. On the way I asked him, 'what is the condition of the city? How is the work progressing?'

The Mayor told me, 'Maharaj! What am I to say? The people on the Board are interested only in developing their own localities. They insist on the funds being used for improvements in their areas. Nobody talks about the good of the city as a whole.'

This problem is not exclusive to the Municipal Corporation of that city. You, too, should take a good look and see who gets the benefit of the work you do. Do you work for the improvement of your own house, the whole city, the whole State, or the whole country?

Or, is your effort for the good of the whole world?

When Bhagwan says, *'Matkarmakrit'*, it means that the whole world is Bhagwan's swarup, and your work should be for the benefit of all. Arjuna recognized this, and he got the darshan of Bhagwan's Virat roop.

The meaning of Bhagwan's Virat roop is that the person's drishti becomes *vyaapaka*, meaning, all-pervading. His viewpoint becomes one of universal benefit. Bhagwan gave Arjuna a divya drishti. Arjuna was given a divine vision that enabled him to see Bhagwan's form as the Universe.

Uttank also saw Bhagwan's Virat roop on one occasion. He was furious with Bhagwan because of a faulty understanding. Shri Krishna gave him a darshan of His Virat roop to remove his anger.

On one occasion, the Kauravas wanted to capture Shri Krishna and tie Him with ropes, to make Him a prisoner. Shri Krishna showed them His Virat roop. He even gave the blind Dhritarashtra a temporary vision to enable him to see it. He wanted them to understand that He was not an ordinary mortal.

When Shri Krishna was a little child He showed His Virat roop to His mother, Yashoda. However, there, it was her motherly love that Bhagwan savoured.

When you focus on Bhagwan's Virat roop, the viewpoint with which you work will be changed. The Gita changes the way you think about the things you do. Don't work only for your personal sukha and self-interest; work for the sukha and shanti of all.

That means, whenever you do anything, it should be with the feeling that the Atma that is within all is the Paramatma, and you are doing the work with a desire to please Him, not for your own pleasure or that of your loved ones.

You may ask, 'How can I make sure that my action won't hurt or harm anybody?'

I will tell you. Don't think of that. Just make sure that your actions should be free of ill-will, or a desire to cause hurt or harm. I agree that you cannot see the whole world, but you can – and should – look within your own antahkarana.

You can get the anubhav that you are Nara, and Narayana abides in your hriday.

I have told you this earlier – *'Narasya idam naaram hridayam, tade`va ayanam yasya asau naaraayanah'* – the name of the hriday of the nara (a manushya) is *'naara'*, and the one who abides in it is called *'naaraayana'.* And so, look at Narayan, who is present in your hriday, when you do anything, and think whether what you are about to do will please Him or not.

Manuji has written something very good on this, in his Manu Smriti.

Yamo vaivasvato de`vo yastavaisha hridi sthitah,

te`na che`d avivaadaste` maa gangaam maa kuruoon.

(8. 92)

My friend, Bhagwan is seated in your hriday. When you feel you have done something wrong – maybe stealing something or cheating somebody, or done something immoral or unethical – but feel pleased with yourself for having been smart in the worldly sense, you are inviting a dispute with your own Atma.

If there is a difference of opinion between you and your Atma, it is futile to try and purify yourself by taking a bath in the holy Ganga-Yamuna, or at Kurukshetra!

Nobody can uplift you if you lower yourself in your own eyes. Nobody can look up to you either.

Manuji has said another thing on this, which is also very good.

Yatkarma kurvatoasya syaatparitoshoantaraatmanah,

tatprayatne`na kurveeta vipareetam tu varjaye`t.

(4. 161)

Before you start to do something, see for yourself whether the Ishwara is pleased with you. Inspect yourself honesty. Do you feel a

righteous satisfaction about what you plan to do? If you truly consider your actions to be right and proper, you will get prasad. You will get inner shanti and happiness. Bhagwan, seated in your hriday, will feel pleased.

The Ishwara has not made any separate dwelling for His own use, in any earthly or divine realm. He has made your antahkarana His abode. Therefore, He is happy when you are happy; when you feel remorse, He also feels sad.

Therefore, when you take any decision about your karma and your kartavya, you should think of what Bhagwan has said, *'Matkarmakrit.'*

Bhagwan is the sarvatma – the Atma of all, and what you do should be pleasing for Him. Whatever you do, do it for the Ishwara. Do His bhakti. As soon as the Ishwara's bhakti comes into your hriday, your antahkarana will be lit up by Gnan. Your buddhi should become so empty of anything impure that your antahkarana automatically knows the right thing for you to do.

Om Shantih, Shantih, Shantih.

Chapter 6

'E`kam shaastram de`vakeeputrageetam ' – there is only one Shastra, the Gita, which has been sung by Bhagwan Shri Krishna, the son of Devki. The Gita is filled with the quintessence of all the Shastras – *'Sarvashaastramayee geetaa'*. Bhagwan Shri Krishna was in an exalted mood when He sang the Gita. He was filled with anand and splendour! He sang it for the good of His friend Arjuna, and the kalyan of all people.

The Kaushitaki Upanishad (3. 1) has a sentence that confirms this – *'Yade`va hitatam tade`va me` broohi* – I want that, which is of the greatest benefit.'

Bhagwan is giving Arjuna that same greatest benefit, with full clarification.

The Gnan-Bhakti samanvay of the Vedantis is of a different kind. In Vedanta, the Atma is the Brahman, and it is agnan to not know this. Gnan is connected first to Karma Yoga, the Bhakti Yoga, and then the Ashtanga Yoga. Tattvagnan comes into an antahkarana that is shuddha, purified through karmas, bhakti, and Yoga. The upadesh of Vedanta is for people who are earnest about knowing what the Tattva is.

However, earnest seekers of the Sattva are very few, and therefore, the meaning of the samanvay of Bhakti and Gnan in vyavhar is different from the general understanding of the average seeker. Here, Bhakti stays in the mana and Gnan stays in the buddhi.

Our jeevan is something that needs to be understood. It is a burning question whether our mana and our buddhi are in agreement, or whether they are in conflict.

And if they are in agreement, does the buddhi merge into the mana, or does the mana merge into the buddhi?

I will give you an example. There was a gentleman who complained every day that he had a quarrel with his wife. Another gentleman told him, 'I have been married for twenty five years, but I have never once had a quarrel with my wife.'

The first gentleman asked, 'What is your secret?'

The second man said, 'I agree with whatever she says.'

Now, keeping this example in mind, see whether your mana says something first, and your buddhi follows it, or whether your buddhi says something first and your mana follows it. It is necessary for both to work in cohesion.

There is a story in the Bhagwat about a Raja who won a war against his enemy. He came back to his palace with his enemy's daughter seated beside him on the chariot.

'Who is this girl sitting in my rightful place, you deceiver?' asked his wife angrily.

'This is your daughter-in-law,' he said hastily.

'I don't have any sons; how can she be my daughter-in-law?' she asked.

'We will get a son and we will get him married to her when he grows up.'

Commentators say that there has never been a greater wife-worshipper on earth! The Devtas spoke about this among themselves. 'This Raja is the perfect wife-worshipper. Let us make his words come true.'

The Raja got a son. He grew up into a handsome young man and was married to the girl his father had brought back after defeating his enemy. This story is given in the sixth canto of the Bhagwat, in the episode of Shaiva.

So, look into your mana and see, who is in the fore in your jeevan, and who is at the back? In a Vedic marriage ceremony, the bridal couple go round the sacred fire seven times. The bride leads in the first four and the groom leads in the last four circumambulations. The bride has the majority.

What happens in our jeevan? When we go shopping our eyes see the beautiful saris worn by women, the stylish watches people wear, etc. After the eyes see these things a desire rises to get such beautiful things. But how can they be procured? A person can buy them if he has money; if not, he will get money by unethical means to fulfil his desires. Thus, the indriyas lead and the mana follows, and the buddhi follows the mana.

Then – where does the manushya land up? The Gita says:

Indriyaanaam hi charataam yanmanoanuvidheeyate`,

tadasyaharati pragnaam vaayurnaavambhasi.

(2. 67)

The purport of this is that the manushya's pragna goes into his mana, the mana goes into the indriyas, and the indriyas take the person into a ditch.

The process of samanvay is that your behaviour should be guided by your buddhi. The first thing is that there should be Gnan in your mana. The resolves you make should be in keeping with your Gnan, and your karmas should be in keeping with your resolve.

Understand the whole matter properly first, and then see whether your desire is appropriate or not. If the object of your desire is suitable for being accepted, accept it; else, discard it. If it is suitable, make a resolve to acquire it and make a wholehearted effort to obtain it. *'Jaanaati, ichchhati, karoti'* – to know, desire, and act. This is the method given in our Nyaya Shastra – the philosophy of natural justice.

Our buddhi – meaning our Gnan – should affirm that what we want is suitable. Then, you should want it, and try to obtain it.

When people forget this, they get mislead by their indriyas instead of being guided by their buddhi. The indriyas are blind – a manushya is likely to fall into a ditch when lead by them. You have been told that according to the Gita, kama abides in the indriyas, mana and buddhi.

Indriyaani manobuddhirasyaadhishthaanamuchyate`,

e`tairvimohayatye`sha gnaanamaavritya de`hinaam.

(3. 40)

Imagine that a warrior has an excellent chariot, excellent horses, strong reins, and a competent sarathi who drives the horses with great skill. The man is confident of defeating his enemy. But, what will happen if his sarathi is not under his control?

It is said that when Aurangzeb first sat on an elephant, he asked for the reins to be given to him. When he was told that elephants are not driven with reins; they are controlled by goads handled by experienced men, he got off the elephant at once. 'I refuse to sit on an animal I cannot control!' he said.

What happens is that our enemy – who comes in the form of kama – takes control of the chariot that is our shareer. Kama takes control over the sarathi that is our buddhi, and the horses that is our mana, which drive the shareer. The result is that we fail to reach our destination.

It is for this reason that we need to be alert about keeping control over our indriyas. Uncontrolled indriyas lead to our ruin. We should also be able to control our mana and stop it from straying to places it should not venture towards. If the mana has a desire to go to any improper place, are you able to stop it, or not? Is your buddhi capable of discriminating what is right and what is wrong? Can you restrain your indriyas and mana from doing things that are inappropriate?

Raagadve`shaviyukttaistu vishayaanindriyaishcharan,

aatmavashyairvidhe`taatmaa prasaadamadhigachchhati.

(2. 64)

Prasaade` sarvadukhaanaam haanirasyopajaayate`,

prasannache`taso hyaashu buddhih paryavtishthate`.

(2. 65)

Naasti buddhirayukttasya na chaayukttasya bhaavanaa,

na chaabhaavayatah shaantirashaantasya kutah sukham.

(2. 66)

If you want to obtain sukha and shanti, your lifestyle should be such that your buddhi leads, and your asaktis – meaning the things your mana is attached to – follow the buddhi. *'Vidhe`yaatmaa'* – our mana should be obedient and our indriyas under our control.

I used to see Haribabaji Maharaj going for his daily walk every afternoon. He would put one hand on his chest as he set off and take a walk of several miles. His hand remained in the same position till he came back to the Ashram. His eyes looked neither to the left nor to the right as he walked. He looked at the ground before him, following the man who walked ahead to enable him to walk undisturbed. Our mana should be trained in the same way, to follow our buddhi.

The fact is that we have a strong partiality for the mana, and this is why the mana is able to bring a lot of suffering into our jeevan. We know that we should speak the truth; it is Dharma to speak the truth; it is our duty to speak the truth. It purifies the antahkarana and it pleases the Paramatma when we speak the truth. Our buddhi understands this very well, and yet we tell lies.

What is the reason?

The reason is that our mana rebels against the buddhi. The mana says, 'There is no doubt that it is Dharma to say what is true. To speak the truth is the right path. It makes the antahkarana pure, and pleases the Brahman. However, in this matter if I speak the truth I will not get money; and money is needed to get bhoga. The enemy, who is an obstacle in the path of my getting bhoga, will not die. My sukha will be blocked.'

This is how the mana tempts us with the allure of sukha and we go with the mana instead of going with the buddhi. Our buddhi knows that sukha lies in Brahmacharya, but when the mana tells us that violating Brahmacharya will give sukha, we choose to do what the mana says. We know that honesty is good, but we succumb when the mana tempts us with the things we can get by being dishonest. This makes it clear that the mana gives less importance to the Satya than to sukha. We disdain our Gnan about right and wrong and do what the mana urges us to do. We don't go on the side of Gnan; we go on the side of sukha.

Our jeevan has vasana as well as vichar. Vasana means, avid desires; strong urges. Vichar means, reflecting about what is right and proper. You should see whether your jeevan is going on the side of vasanas or whether it is going on the side of vichar. Here should be no disagreement between vichar and vasana; vichar should supersede vasana in or jeevan.

As long as our sukha pulls us towards dishonesty, promiscuity, himsa and falsehood our buddhi will continue to weaken. We will disregard the teachings of those we respect – like our Guru, our Shastras, and the community. We will go on doing things that are wrong.

The reason is that we have become enslaved by our mana. We have formed the habit of ignoring our buddhi and Gnan. Our jeevan should have a samanvay of vichar and the mana.

Gnan is a Devta. It is the nature of Gnan-Devta to give you illumination when you need it, so that you know what is right and what is wrong. However, if you ignore this teaching, even when Gnan tells you repeatedly, Gnan-Devta will feel insulted and stop guiding you. You will lose your way in the maze of asaktis. And so, your mana should always walk on the path of your buddhi, your Gnan.

The method is that you first use your buddhi to understand Bhagwan's swarup, and have prema for Him. Use your buddhi to understand Dharma. After that do an anushthana with shraddha. Use your buddhi to understand Samadhi with shraddha, and then do abhyas to create a state of Samadhi. Use your buddhi to get Gnan about the Brahman and the Atma, and have nishtha for them. Our blundering attempts to find sukha and shanti are futile unless we use vichar and Gnan.

There is another point – even buddhi has a measure. You can see whether your buddhi is right or not. A Mahapurush had told me this when I was a youngster, You should see which side your buddhi takes – does it take the side of paurush or does it take the side of indolence? Does it side with improper activities or does it side with ethical conduct?

If your buddhi goes towards indolence it will become Tamoguni. If it goes towards improper behaviour it will betray you. Indolence never gives the sakshatkara of the Satya. Immoral behaviour can never be paurush, and so, you should train your mana to follow Gnan.

You would have heard about Plato, the great philosopher. His Guru was Socrates. It was his convictions that if a person acquires true Gnan, he will never choose to go on the path of asakti. He gave an example to substantiate his conviction.

A delicious looking, fragrant meal is placed before a gentleman who is a real food-lover. His tongue begins to water at the prospect of eating it. He lifts up his hand to pick up a morsel when his little son comes running and says, 'Father! Don't eat this! There is poison in it!'

The man's hand will stop as soon as he hears this. He will not touch the food! Just one moment earlier, his mouth was watering at the thought of eating the feast before him. His nose inhaled the tempting fragrance, his eyes admired the attractive appearance of the food and his buddhi was telling him that he would enjoy the meal. But, a few words spoken by a child made his reject the food at once!

When our actions are contrary to our Gnan, it means that our Gnan is immature. If a person has true Gnan he will never do anything that goes against the Gnan.

There are some things that can be obstacles and some that can be helpful to our buddhi. The obstacles can take our buddhi to ruin and the helpful can take the buddhi to the best and the highest. The helpful things prevent our buddhi from vacillating.

The points that obstruct the buddhi are given here:

Dhyaayato vishayaan punsah sangaaste`shoopajaayate`,

sangaat sanjaayate` kaamah kaamaat krodhoabhijaayate`.

(2. 61)

Krodhhaadbhavati sammoh sammohaat smritivibhramah,

smritibhranshaadbuddhinaasho buddhinaashaat pranashyati.

(2. 62)

The Gita tells us of these eight points that not only destroy our buddhi but take it to utter ruin.

First, we deliberately think about enjoying vishays. Then, the object of the dhyana comes to us, or we go to it. *'Dhyaanikam sarvame`vaitat (Manu Smriti 6. 82)'.* When does wealth come to a wealthy man? It comes when he does dhyana about wealth.

These days, what do we hear in the big cities like Mumbai? When the phone rings in the morning, it is invariably a discussion about which

Company's shares are going up and which are coming down. The knowledgeable people concentrate on how to make money on the Share Market. Their dhyana-dharana is about wealth, and wealth comes to them.

'Dhyaayato vishayaan punsah' – when a person deliberately does dhyana and dharana about vishay-bhoga, thinking about the enjoyable sense objects of the world, he attracts the sense-objects towards himself. The important factor in this is – which is stronger?

If the urge for worldly pleasures is stronger, you will get tempted into wrong-doing, but you will be saved in your Gnan is stronger.

'Sangaste`shoopajaayate`' – when you get the *sanga* – meaning, the association or proximity – of vishays, a kamana for them rises in the mana. If the kamana is fulfilled once, and other kamanas rise up, it is called *lobha* – meaning, avarice. Lobha comes within the section of desire.

'Kaamaatkrodhobhijaayate`' – if there is a hindrance in obtaining the object of desire, krodha rises. *'Krodhadbhavati sammohah'* – when krodha comes, the person's thinking becomes confused. He gets moha. He forgets his kartavya. *'Sammohaat smritivibhramah'* – when he forgets what his kartavya is, he forgets what he should do and what he should not do. *'Smritibhranshaadbuddhinaashah'* – when he fails to remember what is right, his buddhi becomes corrupt. It falls from its rightful place, and ultimately, *'buddhinaashaat pranashyati'* – when the buddhi is destroyed the person is utterly ruined.

Now, look – what is there, when the buddhi is not there? A manushya is called a manushya because of the upadhi of the buddhi. A manushya can be considered to be higher than other animals because he has a higher intellect. No other species has a buddhi like the manushya's. Birds and animals live just as they have done for thousands of years, building nests etc and eating the same kind of food.

The manushya has progressed because of his buddhi. The manushya has created machines that make cloth, invented railways, motor cars and air planes. Who knows what other inventions will be made in the future? The manushya has an infinite capacity to create any number of things because of his superior intelligence.

You will be astonished to know of the possibilities that scientists are working on. It is said that it may be possible to implant eyes on another part of the body by connecting optical nerves to artificial eyes. In the same way, ears could also be implanted in the body, and a nose for him to breathe. Doctors feed people through a tube in the nose; it is possible that an opening may be made in the body for food to be sent directly to the stomach, getting digested on the way.

The manushya has gone to the moon because of his ability for innovation and scientific progress. Now, plans are being made to go to Mars and Venus. He is also preparing the means to destroy the whole word within a few minutes.

Have you ever noticed that the manushya is the species that smiles, with prema in his eyes? The rising up of Sat is karma-shakti, the rising up of the Chit is the shakti of the buddhi, and the rising up of anand is the shakti of anand. You ability to smile, smirk, grin, giggle, guffaw, etc is unique to the human race, and no other species has it. All this is the miracle of your buddhi. The buddhi is the special asset of the manushya.

What happens when we lose this buddhi?

Our karmas are spoiled when we lose our buddhi. Our anand gets blocked. It is only with the upadhi of the buddhi that our karmas are successful and anand rises in us. If we lose our Gnan, who will we have prema for? How will we discriminate between the prema of a cow and the prema of a donkey? How will we discriminate between the prema of a prostitute and the prema of a Satpurush? Then, what difference will there be between stealing and giving in daan?

This is why the Gita tells us, *'buddhinaashaat pranashyati'* – a manushya is destroyed when his buddhi is destroyed.

I have spoke on this earlier – no other religious tradition gives the kind of respect to buddhi as the Gita. Which religion gives so much importance to the buddhi? All other religious principles say, 'follow our teachings, whether you understand them or not. Otherwise you will be called an infidel.'

The Gita, however, says, 'Never give up the buddhi under any circumstances – *buddhau sharanamanvichchha'*. If you take sharan of the buddhi you can become free of both paapa and punya. Paapa takes you to Narak and punya takes you to Swarga. Both are binding.

That is why the Gita tells us –

'Buddhiyukto jahaateeha ubhe` sukritadushkrite`'.

When you become buddhi-yukta – connected with the buddhi – you will be able to free yourself from both paapa and punya in this very life.

Karmajam buddhiyukttaa hi falam tyakttvaa maneeshinah' – if you obtain buddhi you can become free of sukha and dukha. If you obtain buddhi you can attain a state of Samadhi. If you obtain unwavering buddhi you can obtain the Paramatma!

This is the level of respect the Gita has for buddhi, and this is unique to the Gita. No other religious philosophy gives so much respect to the buddhi.

Now – see another point about the Gita. The Gita does not just frighten; she also reassures. On the one hand she says, *'Buddhinaashaat pranashyati'*, and on the other hand she says, *'Kaunte`ya pratijaaneehi na me` bhakttah pranashyti'*. Understand the purport of this in a humorous way.

Bhagwan said something, and Arjuna told Him to explain it clearly.

Bhagwan told Arjuna, 'I am telling you to make a pratigna – take an oath.'

'Pratijaaneehi' means, *pratignaayasva* – make a pratigna.

'Why are You telling me to make a pratigna?' asked Arjuna. 'Why don't You make it Yourself?'

Bhagwan said, 'My friend, I can, of course, make a pratigna, but what is the use of My making a pratigna today, when I am going to break another pratigna in the next day or two? I will break My pratigna of not taking up arms in this war. I will take up My Chakra to save you from Bhishma Pitamah's deadly arrows. I have to break My pratigna to protect the pratigna of Bhishma, because he is My bhakta.'

Aaju jo harihi na shastra uthaaun,

to laajau gangaa jananeeko shaantanu suta na kahaaun.

(Bhishma Pitamah was the Grandsire of the Kaurava and Pandava clans. He made a pratigna that he would create a situation where Shri Krishna would be compelled to break His pratigna to not fight, and take up arms to save Arjuna.)

'Bhishma's pratigna will not be violated; I will break My pratigna in the next days, to protect his. And so, you make this pratigna, Arjuna.'

Arjuna asked, 'What pratigna am I to make, Maharaj?

Bhagwan said, 'Say this yourself – *"Na me` bhakttah pranashyati"* – My bhakta will never be destroyed.'

This is not a pratigna done by Bhagwan alone; it is also a pratigna of a bhakta! Bhagwan can cut away His own words, but He never cuts away the words of His bhaktas. If somebody does an offence against Him, He may forgive it, but He never forgives an offence against His bhaktas.

Jo aparaadha bhaktta kara karayee,

raamarosha paavaka so jarayee.

(Anybody who does an aparadh against a bhakta will be burnt by the fire of Rama's wrath.)

Now, it is certain that a person who gets buddhi is not destroyed, and the destruction of the buddhi means total destruction of a person. So, what is the other thing that can save a person from being destroyed?

It is Bhakti.

Bhakti saves us from being destroyed completely, just as buddhi does. Please note this point and never forget it.

You feel hardship when you have a difference of opinion with the Ishwara, when you want something and He wants something else. You feel no dukha if you agree with what He wants. Why will dukha come into your jeevan if you are willing to accept whatever He chooses?

Now consider this – what difference of opinion is there between the Ishwara and you? This entire universe is the Virat swarup of the Ishwara, and it is His buddhi that is doing everything in it. When your buddhi works with the thought of the good of all, with the wish that nobody should get dukha, it is in tune with the Ishwara. This is the point in Vibhishan's sharanagati to Ramachandra.

'Sukha svaaratha parihari karihaun soyi je`hi saahibahin suhaaungo' – I have relinquished my sukha and self-interest. I will do what will please my Master, my Rama!

When your thinking matches the Ishwara's in the same way there is no ahankara in you. Your thinking will not differ from the Ishwara's. Even the fruit of your buddhi will not be against what the Ishwara wants. The fruit is given by Bhagwan, the buddhi is given by Bhagwan, your ahankara is controlled by Him – so, your bhakti and Gnan – your mana and buddhi – will be coordinated. There will be a samanvay.

Gnan is sakshat Bhagwan, and Bhakti is a vritti that follows Gnan. The Kashmiri Shaivas raised a question: the Atma is Gnan-swarup, but what is Buddhi?

The answer given by them is that Gnan dances, and Gnan that is filled with rapture is called 'Bhakti'.

When our Gnan ripples, when it dances and prances, seeped in rasa, that Gnan is called 'Bhakti'. When Gnan and preeti – knowledge and prema – become one, Bhakti comes into Gnan. Gnan mingles with Bhakti, and they merge. A samanvay of Gnan and Bhakti is achieved.

I am telling you about the samanvay of the sa-vishay Gnan and Bhakti. Savishay Gnan means Gnan about an object. I have already pointed out that the samanvay of Vedanta is different. That samanvay gives the bodha of the Paramartha – the highest Truth, the param Satya.

The samanvay of Bhakti and Gnan is for being successful in worldly interaction, for successful vyavhar. If the mana and Gnan are divided in vyavhar your blood pressure will rise! When we know something and want something else, there is a clash between our knowledge and our actions. The action that is not established as a pure action by our Gnan, but we want it very badly, causes a clash between our sankalpa and our vichar. The result is a heavy burden on our mana, which makes the heart beat extra fast to cope with the strain.

A doctor once told me that a manushya starts to shiver when he is about to catch a chill. This is an automatic reaction of the shareer, because movement creates heat. The shareer tries to protect itself from the cold by shivering. Shivering is a physical movement. This may or may not be true.

It is a fight between a person's Gnan and his sankalpa – his desire or resolve, about something. You must stop this tussle, otherwise it will hurt you. When a third person tries to intercede between two people who are fighting with sticks or fists, the angry men turn their weapons

on the person who tries to stop them from fighting. Gnan and Bhakti are vichar and sankalpa – they have become one because of vichar and Gnan agreeing.

I will tell you one small point. It is possible that I have spoken of it before. The Atma, or Paramatma, is called the 'Sat'. The word 'Sat' is used freely in the Gita.

Amritashchaiva mrityushcha sadasachchaahamarjuna;

naasato vidyate` bhaavo naabhaavo avidyate` satah, etc.

Na sat tannaasaduchyate`.

'Sat' means, *asti* – to exist. You have an Atma and it wants to exist.

Now, what will your Dharma be?

Your Dharma will be that you help others to exist and maintain your own jeevan. Do the things that will help you to live for long, and help others to be healthy and live to a ripe old age. Don't think about dying and don't let others die. Try to do what you can to save them from death.

Four Dharmas emerge from Sad-bhava.

One is to live. The second is to help others live. The third is to not imagine death and the fourth is to not be the cause of anybody's death. If you are Sat, these four points should be present in your jeevan. Whatever is necessary for survival – food to eat, clothes to wear, a home in which to live, water to drink, medicines to remain healthy, etc are essential for jeevan. Arrange for these for yourself and for others. This is Sadbhava.

The second is Chid-bhava, meaning Gnan which is present in your jeevan. Four Dharmas emerge from this. One is to get rid of your foolishness. The second is to not make anybody else a fool. The third is to increase your Gnan and the fourth is to help others to increase their Gnan. Establish educational institutions and help people to get

Gnan Discourses are needed to increase spiritual Gnan, so these should be organised and supported. Books and magazines should be published to help people understand the subjects that promote a society that is wise and peaceful.

Suitable activities are needed for your Gnan, and the Gnan of others to be enhanced. This is Dharma. Our Dharma is not unscientific; it has a psychological aspect.

The third is the Anand-bhava, from which four Dharmas emerge. The first is that you should remain sukhi, the second is that you should make others sukhi. The third is to gather the things that make you sukhi, and the fourth is to help others gather the things that give sukha.

Wealth is needed for you to obtain sukha for yourself and for others. Kama and bhoga are needed, but they should be obtained ethically. A manushya should have knowledge about the arts, like music, dance and drama. You can learn to play some musical instrument, learn dancing, and the art of drama. This will be enjoyable for you and give pleasure to others as well. All these activities are causes of pleasure.

Don't become dukhi and don't make others dukhi. Stay sukhi and help others to stay sukhi. This is the Anand-bhava.

However, you must not think that the Sadbhava, Chidbhava and Anandbhava are three separate things. They are not three; they are one. From their advay roop comes the Dharma that you should live in harmony and help others live in harmony. This is the advay Dharma, and it is essential for all.

It is a fact that there is no harmony these days – not even among the castes, religious sects, the different States, or in the Country; there is continuous squabbling among political parties, and other groups. The political parties are ruled by people who keep shifting to other parties as and when it suits them. However, it is in the good for all to live in

harmony and help others to live amicably. Don't get influenced into quarrelling, and don't encourage others to quarrel. This is of great benefit, not only from the viewpoint of vyavhar, psychology, Vedanta, the Shastras, and the Puranas – it is actually the Sacchidananda advay Tattva. Dharma comes out of this for our jeevan to be well-lived.

The first point is that you should attach your buddhi with your mana and your mana with your buddhi. No matter how many considerations come into your jeevan, the mana and the buddhi should be united.

The second point is whether your buddhi is shuddha or not. Check up on this. According to the Gita the buddhi should have six things to be shuddha. I have already told you about the eight things that destroy the buddhi. Now I will explain the six things that purify the buddhi.

Om Shantih, Shantih, Shantih.

Chapter 7

Amba tvaamanusandadhaami bhagavadgeete` bhavadve`shineem.

Bhagwan Shri Krishna is explaining the essential method of using the buddhi for succeeding in every kind of endeavour, to Arjuna. His kripa is such that He also gives buddhi to Arjuna.

E`shaa te`abhihitaa saankhye` buddhiryoge` tvimaam shrunu.

(2. 39)

Sankhya-buddhi is also buddhi, and Yoga-buddhi is also buddhi.

Arjuna has accused Shri Krishna of causing confusion in his buddhi – *'buddhim mohayaseeva me`* – You are confusing me. I want buddhi that gives me a definite solution I don't want to be confused or deluded!'

Here, the *naasamajhee* – meaning, lack of proper understanding – is Arjuna's, not Shri Krishna's. Shri Krishna said, *'Buddyaa yuktto yayaa paartha karmabandhan prahaasyati* – Arjuna! Your karma-bandhan will be cut away if you get the proper buddhi. Then, your karmas will no longer bind you. And so, *"Mayyarpita manobuddhi"* – dedicate your mana and buddhi to Me. Your task will be concluded successfully.'

Shri Krishna also said: '*Buddhyaa vishuddhayaa yuktto dhrityaatmaanam niyamya cha (2. 39)'* .

Now, the question is, what should the buddhi be like, by which a person becomes successful in vyavhar and is also firmly established in the Paramartha? Bhagwan has divided buddhi into two parts. He has praised one and criticised the other.

Vyavasaayaatmikaa buddhire`ke`hakurunandana,

bahushaakhaa hyanantaashcha buddhayoavyavasaayinaam.

(2, 41)

There is one buddhi that takes decisions and one buddhi that wavers, full of doubts. The buddhi that has a firm resolve is successful in every undertaking, because there is no wavering.

When does a person succeed n his jeevan?

'Yuvaa aashishtho dridhishtho balishthah.'

(Taittareeya Upanishad 2. 8. 1.)

When the mana is filled with zeal, with the hope of success, and it is resolute, success comes.

Nobody can attain success in this jeevan unless his buddhi is strong and resolute. But where does this firmness of resolve come from?

Bhagwan has said six things about this.

Concentration is essential if you want to do vichar about anything. Whatever you want to do, think about it fully first. Start from what it seems to be, up to the Brahman. Your thinking should be clear, not clouded by distractions.

You see a blade of grass – how is its gati, up to the Paramatma? Your buddhi should be sharp enough to understand this. When you see a blade of grass you should understand that it is composed of the pancha bhoota – the five elements – and filled with the Paramatma.

When the buddhi sees things in an incomplete roop it makes mistakes. That is why it is important that our buddhi sees things up to its own poornata; its wholeness. This is possible only when the buddhi is detached from other things, and completely focused on the target. Furthermore, the buddhi should not be arid or hungry; it should be contented.

A gentleman was going somewhere. When it was time for him to do his daily ritual of Sandhya Vandan, he placed the bundle of his possessions aside and began to do dhyana. He straightened his backbone, shut his eyes, and sat in the position of a siddha-asana.

However, the thought of his possessions kept intruding into his dhyana. He feared that someone may steal the bundle, so he opened his eyes to check that it was safe. He shut his eyes again, to meditate, but his mind was restless with concern for his possessions.

Tell me, how could his mana concentrate and become empty of all thoughts? His Ishta Devta – the form of Bhagwan he worshipped – became the bundle of his possessions, and the bundle was outside his shareer. It contained a lot of money, and the man didn't want to risk its being stolen. He wanted to make sure it was safe and he also wanted to do dhyana – how was it possible to do both?

I will give you another example. A gentleman was waiting for his lady love to come. He sat in his house, then he went out on the road to see if she was coming. He was impatient to see her, and he kept going into the house and coming out to see again and again. How could his mana concentrate on anything?

For the buddhi to be single-mindedly focused it has to be withdrawn from everything else. And even when the buddhi is focused within, it won't be able to concentrate on one object if it thirsts for something else. The buddhi has to be contented to be able to focus on one thing only.

That is why Bhagwan has spoken about two points in the very first shloka on the sthitapragna. A sthitapragna is a person whose pragna – intelligence with wisdom – is stable; it is *sthita.* In answer to Arjuna's question in the second chapter, Bhagwan Shri Krishna explained that the characteristics of a sthitapragna in eighteen shlokas. In the very first shloka He told Arjuna that there should be no attraction for anything in the sansara, in the mana of a sthitapragna.

'Sarvaanmanogataan kaamaan prajahaati – give up all desire for worldly things.'

And, *'Aatmanye`vaatmanaa tushtah* – there should be complete contentment in the mana.'

For the mana to be flawlessly focused on it is essential to have renunciation for the objects of the world outside, and have inner rasa. That means, the person has to find full satisfaction within himself, and stop seeking satisfaction in the things of the sansara. Only then will his buddhi be focused and his pragna be stable.

You may say that what is said applied equally to achieving a state of Samadhi. You can tell me, 'I want my buddhi to be stable. If I shut my eyes and renounce the sansara, savouring the sweetness of my inner world, how will I interact with people and do any work? I would have to give up everything!'

No, my brother, your vyavhar will not be given up. Vyavhar should also be conducted with a focused mind. Life is not meant to be spent sitting in a cave. Bhagwan has given us feet for us to walk with. He has given us hands to work with, and He has given us a tongue to enable us to speak. How can you just sit in a cave, wasting them all?

A gentleman who went regularly to Satsang went to a Mahatma, with a question in his mana. He was unable to decide whether he ought to continue doing his work and worldly duties, or whether he should only do bhajan. He gathered a bunch of beautiful flowers and offered it to the Mahatma, and sat down at the Mahatma's feet.

The Mahatma became engrossed in admiring the flowers and inhaling the fragrance. After a while the man became impatient. He said, 'Maharaj, please don't ignore me like this!'

The Mahatma said, 'All right; I will throw away the flowers.'

'No – no! Please don't throw them away. I picked them for you with great love.'

The Mahatma asked, 'Then what do you want me to do?'

‘Please look at the flowers a little, and also at me, a little.’

The Mahatma smiled, ‘This is the answer to the question in your heart. This sansara is like a bunch of flowers arranged by the Ishwara. Don’t blind yourself to it, and don’t forget the one who has given it to you.

“Aaraamamasya pashyanti na tam pashyanti kashchana” – what happens is that people become captivated by the beauty of the bouquet of flowers that is this sansara, and they don’t look at the Ishwara. However, if you only look at the one who gives you everything, ignoring the things that are given, that is not right either. So, look at the Paramatma who gives you everything and also look at the bouquet He gives. This is the proper method of vyavhar.’

It is a common experience – if we become free of all desires for a while, feel utter contentment within our own Atma, and concentrate on doing bhajan, a shakti is awakened in our jeevan which gives us great strength. However, when we come down into vyavhar again, we face several factors that make our buddhi waver.

The Atharva Veda says, *‘De`vasya pashya kaavyam’* – this sansara is a poem written by Bhagwan. See it. *‘Na mamaara na jeeryati (10. 8. 32)’* – this is amara; it never dies. It is ajara; it never decays.

Why does Bhagwan create this poetry?

He creates this poetry because He is alone. He does it to avoid getting bored! He also gives a lot of names. The Taittareeya Aranyaka (3. 12. 7) has a mantra: *‘Naamaani kritvaabhivadan yadaaste`* - Bhagwan, Himself, gives many names and He also sings. He enjoys poetry and music. All the different rasas are present in Bhagwan’s poetry. In some places there is the Shringar rasa, which is the sweet emotion of romantic love. In some places there is the Raudra rasa, which is the agitating emotion of anger and violence. In some places there is the Hasya rasa that makes us laugh, and the Karuna rasa that arouses pathos.

Bhagwan's drishti is filled with rasa. He showers all kinds of rasas on His srishti. I will tell you of my own experience. On a visit to Mysore, many years ago, I was taken to see the Maharaja's Art Museum. Each painting portrayed a different rasa. When I saw a picture of Shanta rasa, I felt very peaceful. A painting of the Shringar rasa, tears pricked my eyes. A painting of the Hasya rasa made me laugh. I came out of the museum feeling that it had been an enjoyable experience.

Bhagwan's creation is an Art Museum filled with all the different rasas. It is to be enjoyed, not to be feared. Jeevan-mukta people have a pragna that enables them to remain immersed in anand regardless of their outer circumstances. When they come into vyavhar they have to see all kinds of scenes.

There is a Bharat Mata Mandir in Kashi, depicting Mother India as the goddess. I used to go there when I was a child. The image of my country in chains aroused deep distress. Then I saw the image of Bharat Mata in the future, an independent, flourishing India, and I was filled with hope.

This srishti is Bhagwan's museum, filled with all the rasas. We should pass through it in such a way – and our vyavhar should be such – that the buddhi retains equanimity. It should not get dis-balanced.

When describing the characteristics of a sthitapragna, Bhagwan explained that one point is that the mana should be focused. Secondly, there should be no kamana in the mana, and thirdly, the person should have Atma-tripti. Atma-tripti means, to be fully content within one's self. The buddhi of a person will be spoiled unless he has all three.

Next, Bhagwan tells us about vyavhar; about how to behave in worldly interaction. See the samanvay of Gnan and jeevan, Gnan and karma, and Gnan and preeti in this.

Dukhe`shvanudvugnamanaah sukhe`shu vigatasprihah,

veetaraaga bhayakrodhah sthitadheermuniruchyate`.

(2. 56)

The buddhi of a sthitapragna is stable, unwavering. Dukha comes, and keeps coming, to one and all. There is nobody in the world, to whom dukha doesn't come.

You may have heard the story of Raja Nala and the amount of dukha he had to face. He lost everything. He had to tear off a part of his wife's sari to use as a loincloth to cover his nakedness. He had to take a job. Shri Ramachandra was banished to the forest for fourteen years. Yudhishthira had to wander from one jungle to another.

Not only these people – all history is filled with dukha that came to the Satpurush. The task of the buddhi, however, is to see that the person doesn't become agitated or distorted, no matter how much dukha the person has to bear.

The fact is that when we begin to obtain sukha from the wrong places we have no option but to suffer the consequences of our karmas. Sukha is obtained from four sources. Either we take sukha from bhoga of sense-objects and feel sukhi, or else we accumulate wealth, etc, and get the sukha of possession. Or else, we form habits that give us sukha. The fourth source is to imagine things from which we will get sukha in the future.

Vishay-bhoga is such that the sense-objects we indulge in are not always available. It also happens that our capacity for indulgence is weakened, or else, we lose interest in something we once enjoyed.

How can a person be sukhi always, with vishay-bhoga? Youth is followed by old age; ill health comes to healthy people. Mrityu is always hiding behind the curtain of Time. When we place our sukha in vishay-bhoga we invite the inevitable advent of dukha.

Even when a person accumulates a lot of the things that give him sukha, there is no enduring sukha in it. Sukha becomes dependant on

accumulation. Nobody can be certain about how, and how much he can accumulate. Sometimes people get cheated by someone they trust, sometimes the Government takes wealh away in taxes or tax arrears, and sometimes it is stolen by a thief. Or else, people lose it by their own carelessness.

If you place your sukha in accumulation, you can be sure that it will not endure. You accumulate wealth with the hope of using it in the future, but who knows what the future will bring? And, where is the sukha in the habits you form? Habits become a burden; they enslave you.

This is why the Pundits tell us that we should not keep our sukha in any place where dukha can come instead of sukha. And, when dukha comes, you should not get agitated. Bhishma Pitamah – the Grand Sire of the Pandavas and the Kauravas – was struck by so many arrows that pierced his body that he fell on his back and lay on a bed of arrows. Even in such a state, he gave an upadesh on Dharma to Yudhishthira. He was getting darshan of Shri Krishna and experiencing a state of Advaita.

One factor was the bed of arrows, another was giving upadesh to Yudhisthira, the third was getting Shri Krishna's darshan, and the fourth was experiencing a feeling of non-duality, oneness with the whole world. He remained serene throughout.

If a person has this kind of serenity, and the buddhi is absolutely stable, a manushya gets supreme good fortune even in a jungle!

Never think that dukha won't come into your jeevan. Dukha is the end of sukha, and sukha is the end of dukha.

Sarve`kshayaantaa nichayaah patayaantaah samuchchhriyaah,

sanyogaaviprayogaantaa maranaantam hi jeevitam.

(Mahabharata, Ashvamegha Parva, 44. 19)

All that you accumulate will be given up one day. You will fall from the heights you attain. Coming together will result in parting. This jeevan will come to the shores of mrityu. So, don't let your jeevan depend on worldly things that come and go. Hold on to the one with whom you are tied. This is given in the Chandogya Upanishad (6. 8. 2) – *'Sa yathaa shakunih sootre`na prabaddho disham – disham patitvaa anyatraayatanamalabdhvaa svabandhaname`vopaashrayata'.* Our prana goes out of our shareer and comes back into it. The eyes go out and come back, the tongue speaks and becomes silent, and the mana goes out of the shareer and comes back to the shareer.

Why?

It is because our jeevan is tied somewhere. And so, we look for the Satya. We look for that, to which our jeevan is tied.

Now I will tell you something philosophical, which is of the darshan Shastra. The *nimitta* – meaning, the causal instruments – are endless. Some say that dukha is the fruit of wrong deeds done in a previous janma. Some say that it is the svabhava of Prakriti to give dukha, and some say it just comes suddenly – but nobody knows for sure where the nimitta of dukha comes from.

Adarshanaadaapatitaah punashchaadarshanam gataah.

The Vaidyas say that all illnesses are caused by a disorder of the body humours, the *vaata* – wind – cough, and *pitta* – bile. Or else they are caused by excessive eating, or over work. Others say illness comes because of prarabdha – destiny created by a person's actions in a previous birth. Some put the blame on malevolent spirits, or – even on the Ishwara! Many things are imagined because of agnan about the cause of illness.

It is the same about dukha – nobody knows where dukha comes from. The nimitta of dukha may be a person's prarabdha, but the mana of the person becomes dukha-akara. It takes on the form of dukha.

Dukha can come from parting with a loved one or some object you are attached to. This is because of mamata and moha. Parting from things or people you are not attached to does not affect your mana.

There is another point in this – external causes of dukha keep coming. You cannot stop them. The habits you have formed in your mana are also causes of sukha and dukha. A person who as the sanskara of breaking murtis will feel happy if a murti is broken in a Mandir, whereas a person who has the sanskara of murti-puja will feel deep distress if a murti is broken.

If some dukha comes to the house of your enemy, you won't feel distressed, but if dukha comes to the house of your friend you will definitely feel distress. The fact is, dukha and sukha are experiences that are created by the mana. A manushya gets the abhiman, 'I am dukhi', or, 'I am sukhi', and this is due to foolishness. Perhaps it is unparliamentarily language to use the word 'foolish', so let me say that the abhiman of sukha-dukha is because of false understanding. It makes a person identify with his shareer.

It also happens that we become dukhi when we think about the dukha we faced in the past. Oh my brother! That dukha is over and done with. It came and went away! Why do you make yourself unhappy by thinking of dukha that is no longer there?

In the same way, people make themselves dukhi by imagining misfortunes that may come in the future! That dukha has not yet come; it may never come, or you may not be there to see it, so why make yourself dukhi by imagining it?

It also happens that people hold on to the dukha that is leaving them gradually.

The abhiman of being dukhi is a bhram. It is nasamajhi – lack of proper understanding. It is pragna-aparadh – an offence against your pragna. The Charak Samhita says that many illnesses are caused by pragna-

aparadh and by our nasamajhi. And, if you want to keep your buddhi healthy, don't get engrossed in dukha.

Meditate on the fact that dukha is in the pancha bhoota. Dukha belongs to Prakriti; it is in Prakriti. It has come in the course of time and it will go in due course.

Our mana has developed a habit of thinking about dukha. It is not a good habit. The giver of dukha – the one who sends dukha – is our friend. It is our Beloved who has sent this dukha. A friend may pull our hair, or give us a shove to tease us, but we don't take offence. Just see who it is, who sends us the dukha.

Somebody had told me a story about a husband and wife who were travelling in a ship. A terrible storm arose. People were afraid that the ship would sink. People were running around in panic. The wife went into their cabin. The husband was sitting at the desk, writing something. 'What are you writing?' asked the wife. 'We are in great danger – the ship may sink! And here you are, calmly writing in your diary! Aren't you afraid?'

The husband took out a pistol from a drawer and held it with the muzzle at her chest. 'Do you feel afraid?' he asked.

She pushed it away impatiently. 'Why should I be afraid? The gun is in your hand – it won't go off by itself, and you can never do anything to hurt me.'

The husband told her, 'Understand that the storm in the same way. The one who controls the storm is our Lord. He is our Beloved, our Parameshwara. I place my trust in Him; He will never harm us.'

Mahatmas turn dukha into something to be laughed at. Once, I was going somewhere with Prempuriji Maharaj, in Mumbai. It was during the monsoon and there was water on the roads. A taxi overtook our car at speed, splashing water. The window of our car was open and

some dirty water come in and drenched our clothes. Some of it went into Prempuriji's mouth.

The driver of our car was furious. 'I'll teach the man a lesson!' he said and began to drive fast. Prempuriji said, 'No-no! Don't do that! We have had a lot of Gangajal and Bhagwan's charanamrita, but this is the first time we got the charanamrita of a motor car!'

His words made us all laugh. An unpleasant incident turned into a cause of laughter. A manushya should cultivate a habit of turning even dukha into a light-hearted matter.

How does dukha come into the world? Which is its point of entry? People consider their mana and buddhi to be their mana and buddhi, but they consider the mana and buddhi of others to be a machine! They want that others should follow the dictates of their mana, their sankalpa, and do what they want.

How is that possible? The other person is not an instrument made of stone, wood or iron! He also has a mana! But these people become dukhi when things don't go the way they want. The mental state of people is such that they want even the Ishwara to do what they want! They feel that their buddhi is better than the Ishwara's buddhi, and that He should follow their advise and do what they want! Such nasamajh people have to suffer a lot.

A manushya should also see what the mana of the other person wants, and live in harmony.

Once, at Banke Behariji's Mandir in Vrindavan a man came for darshan. He told Behariji, 'I want a son.'

What does that indicate? It indicates that Behariji is agnani; He doesn't know what the man wants. Behariji did not say anything.

The man assumed that Behariji would have heard what he'd said. He thought, 'Behariji is very compassionate. He will surely fulfil my desire.'

Then he added, ‘Behariji, please give me a son within one year.’ The man gave Behariji a time limit for fulfilling his wish. He did not leave it to Behariji’s discretion. ‘By Your kripa I should get a son who is very handsome, healthy, long-lived and obedient.’

Now, if Behariji was to tell the man, ‘My brother, are you talking to the Ishwara or to a servant? It is not Bhagwan you want; what you want is a good servant in the form of Bhagwan – a servant who will work according to your wishes and obey your instructions!’ Wouldn’t He be right?

Such people want the Ishwara, mother, father, elders and youngsters to do what they want. When that doesn’t happen, they become dukhi. They suffer dukha.

If you say that Bhagwan gives only dukha, it is not so. He also gives sukha. This can be understood only if a person has the right buddhi and preeti, Gnan, and Bhakti. Only then can this be experienced.

Think about this – the fact is that there is only akash in our hriday. It is called ‘kha’. *‘Kam brahma, kham brahma (Chhandogya Upanishad 4. 10. 5)’. ‘Khaadati sarvam’* – that, which consumes the earth, water, air, fire, etc is called ‘kham’. Shoonya – a vacuum – is called ‘kha’; it is our hriday-akash.

This ‘kha’ is in sukha as well as in dukha. When there is a storm in the Atma in an individual, dark clouds gather and there is intense heat, it is called ‘dukha’. (‘Du’ means bad, and ‘su’ means good.) And when there is a moonlit night, a cool breeze, and a soothing atmosphere, it is called ‘sukha’. When ‘su’ is attached to ‘kha’ it becomes sukha, and when ‘du’ is attached to kha it becomes dukha. So, don’t look at ‘su’ or ‘du’; look at the hriday-akash. *‘Dukhe`shvanudvignamanaah’*.

What is sukha? When you see something that arouses a favourable feeling it is called ‘sukha’ – *‘anukoolave`daneeyam sukham’.* This is the definition of ‘sukha’ given in the Nyaya-Vaisheshik Darshan. In the

Bhakti Darshan it is said that sukha is meeting our Beloved, thinking about Him, the eagerness to meet Him, etc.

Manuji says that sukha is, to not be dependent on anything or anyone, perfectly content in our own Atma – *'Sarvam aatmavasham sukham.'*

The Vedas define sukha as something that is desired for its own sake, not for any other reason. If we want sukha because we want to give sukha to somebody else, it is because we feel sukhi when we give sukha.

Ultimately, sukha is Atma-nishtha. It is established in the Atma.

Why do you go shopping? You go shopping to buy things. What happens when you buy things? You are able to give presents to your friend. Why do you want to give a present to your friend? You give a present to your friend because it makes you feel happy.

Sukha is not for any other; the ultimate goal of sukha is the Atma. This is why the Vedantis say that the Atma is sukha-swarup. *'Sukhamasya aatmano roopam'.*

All that is very well, but even in this sansara there are people who continue to get sukha after sukha. For example, it is sukha when we get wealth, get our own house, etc.

There is an episode in the Mahabharata when the Yaksha asked Yudhishthira, 'What is anand?'

Yudhishthira answered:

'Panchame`ahani shashthe` vaa shaakam pachati sve` grihe`,

anrinee chaapravaasee cha sa vaarichara modate`.

(Mahabharata. Vana Parva 313.115)

'Anand is in a state when we are not indebted to anybody and we don't have to live in somebody else's house, even if we get to eat only once in six days.'

This state of not being dependant on anybody else, owing nothing to anybody and being fully self-reliant, is sukha. This is what Yudhishthira has said.

Worldly sukha keeps coming and going – how can worldly sukha become enduring?

The way sukha can become enduring sukha is to let it come and let it go. Don't try to induce it to come, and don't try to stop it from going. Nothing in the world remains forever.

The method for keeping the buddhi alert and fit is, to not fight against dukha. Dukha comes and it goes. And, don't try to hold on to sukha, because sukha will not stay with you permanently – *'Sukhe`shu vigatsprihah'.*

Three kinds of buddhi are needed to grasp and absorb this – *'veetaraaga-bhaya-krodha'* – you should have no raaga for that, which gives you sukha, you should not be afraid that sukha will go, and you should not feel anger for the one who is an obstacle in your getting sukha.

Become alert at the first sign of anger. When you blood becomes heated and your eyes turn red, and your tongue is on the verge of saying things that are offensive, you know that anger is about to overcome you. Before that happens, make a resolve to punish yourself in some way if you allow anger to overcome you. For example, decide that if you lose your temper you will go without salt or sugar for a fixed number of days; or that you will not have tea or coffee for some days if you get angry. Then, as soon as anger begins to rise in you, you will think of the discomfort you will have to face if you succumb to anger, and you will curb your anger!

When some cause for anger comes, think that it is the Ishwara's wish; it is the svabhava of the five elements, of Nature. Become silent for the next one hour or so. Go and sit in a place where you can be alone.

Cry a little, if you feel like crying. Don't think that your anger justifies giving dukha to others.

When you make your jeevan so well-disciplined, your buddhi will become stable. When a person has no self-imposed rules to regulate his behaviour his buddhi lacks strength. A manushya who keeps to self-imposed restraints regulates his behaviour and his lifestyle, adhering to his principles even at the cost of some hardship. Strength comes into his jeevan.

'Naayamaatmaa balaheene`na labhyah' – The Atmadev is not attained by a person who lacks strength. A manushya needs Atma-bala – faith in what he believes to be right – and buddhi-bala – intelligence with wisdom – and also mano-bala – strength of conviction – as well as charitra-bala – strength of character.

For the buddhi to remain stable it is necessary that our mana should not waver. It should not weaken and get tempted when faced with some allurement. Nor should it be filled with rage when faced with adversity. The buddhi should remain balanced and steady.

How will you get real prema for Bhagwan if your buddhi is not stable?

One gentleman was involved in a legal matter that could go against him. Somebody told him to pray to Bhagwan that he would get a puja done if he won the case. He won the case. However, the other party appealed in a higher Court, and the man lost. He took down Bhagwan's murti and put it away, and stopped doing puja. He was angry with Bhagwan because he lost the case.

I know people who break a framed picture of Bhagwan when they feel angry with Him for not doing what they want! They stop doing puja-paatha and offering bhoga to Bhagwan's murti. It is a stupid thing to do, and a great audacity of a jeeva to get angry with Bhagwan like this!

When the man lost the case in the High Court, the Brahmin told him, 'Bhagwan does kripa on all. Do this puja, and make an appeal in the

Supreme Court. You will win.' The man got the puja done and filed an appeal in the Supreme Court. He won the case. Then he held a big puja in thanksgiving!

However, the buddhi that is connected to a victory becomes weak and shaky in adverse situations. Such a buddhi can never be stable. So you should always keep in mind that if you want to have prema for Bhagwan in your jeevan – if you want to please your Beloved, succeed in business, etc, it is essential that your buddhi is stable.

Nothing can be achieved unless the buddhi is stable. Even a successful enterprise is ruined if the buddhi is wavering. There is a connection between your buddhi and your karmas all through your jeevan. There is a samanvay between the buddhi and Bhakti, buddhi and Yoga, buddhi and Brahmagnan.

Om Shantih, Shantih, Shantih.

Chapter 8

Come; let us do vichar on the samanvay of Bhakti and Gnan in the Gita. I have told you that two kinds of Gnan are needed for the samanvay – general Gnan, called the *saamaanya gnaana*, and the special Gnan, called the *vishe`sha gnaana.*

Each has its special quality. It is not that either makes the other authentic. Both serve their own purpose and get the same fruit ultimately. *'Samyak anvaya'* – one follows the other.

Gnan follows Bhakti and Bhakti follows Gnan. They combine to achieve one goal. Only then does it become their samanvay.

We will take up the topic of Bhakti. Arjuna is Shri Krishna's sakha, His close friend. And, he is also a relative, because he is the son of Kunti, the sister of Shri Krishna's father, Vasudevji. Furthermore, Arjuna is married to Shri Krishna's sister, Subhadra. A relative arouses affection.

If we also establish a relationship with Bhagwan, it will give us such a rasa that our worldly relationships will seem insipid in comparison!

'Hari son jori sabani son toryo' – develop a relationship with Bhagwan. There is such anand in this that all worldly pleasures seem pallid. Arjuna tells Shri Krishna, 'I have a connection with You because we are related, we meet often and chat about many things. My friendship with You is such that I even abuse You at times!' *Sakhe`ti matvaa prasabham yadukttam he` kishna he` yaadava he` sakhe`ti,*

ajaanataa mahimaanam tave`dam mayaa pramaadaat pranaye`na vaapi.

(11. 41)

Arjuna said, 'He Krishna! He Yadav! He sakheti!' addressing Shri Krishna informally. To develop a relationship with Bhagwan is Bhakti. Just as a child has bhakti for his mother and father, prema for a friend, and affection for a sibling, a relationship should be with Bhagwan.

Now, see which are the things by which prema is increased. This question has been raised in the Shastras. The answer given is that the factor that supports prema is the love between two friends, a lover and his Beloved, a mother and son, etc.

However, what is the factor that arouses prema? And, what is it that intensifies prema?

The conclusion regarding preeti is that prema is increased by vinay. A person who is courteous and has humility wins everybody's affection. Nobody likes a person who is vain and domineering, but a person who is unassuming and modest wins everybody's heart and cooperation. People seldom have prema for anybody who is filled with abhiman.

For example, it is the svabhava of the Gangaji to flow down from the heights of the Himalaya to the plains of the Bay of Bengal. In the same way, it is the svabhava of prema to flow downwards, towards people who are modest and humble.

There is a little story in the Mahabharata. Agni Devta once had a bout of indigestion due to an overconsumption of ghee and bura, which are offered in a Yagna. The Ashwini Kumars are twin brothers, and the Vaidyas of the Devtas. They told Agni Devtas to consume large quantities of greens to cure this ailment. 'Set fire to some jungle', they suggested. 'That will cure your indigestion.'

Agni Devta decided to set fire to a forest called the Khandav Van. All the beings who lived in the forest objected strongly. 'How can you burn this forest, which is our home?' they asked.

Shri Krishna and Arjuna went to help Agni Devta. Even on this occasion, Shri Krishna was driving Arjuna's chariot. Arjuna was the rathi and Shri Krishna was his sarathi. Indra told Arjuna, 'A friend of mine, a serpent, lives in this forest. Don't let him get killed.'

Arjuna is an ansha of Indra Devta. He obeyed his father and saved the serpent, and Indra was very pleased. He told Shri Krishna, 'You have

saved my friend through Arjuna. I am very pleased with you. Ask for a boon.'

Krishna did not disdain Indra's offer. He did not say, 'You are the Raja of Swarga, and I am the Monarch of all that exists! What boon can you grant to Me?'

Shri Krishna showed great humility. He said, 'Yes, Maharaj! You are a Devta and I am a manushya. Please give Me the varadaan that My friendship with Arjuna is never broken.'

There is a practical point in this episode. If you have a friend whose friendship you value, your friendship will flourish unhindered if it has the blessings of your friend's father. Shri Krishna asked Indra for the boon that His friendship with Arjuna should never break.

The effect of this on Arjuna was that he developed an unshakable faith in Shri Krishna. Faith is a fundamental factor in friendship. Once faith is broken, no prema remains between two people who love each other, whether they are friends, husband and wife, or mother and son. Vishvas is the basis of prema. Prema is born of vishvas, it moves towards vinay, and increases when reciprocated. This is the svabhava of prema.

Just see the great love Shri Krishna had for Arjuna, and the unwavering faith Arjuna had for Shri Krishna. You will surely remember the episode when Arjuna went to Shri Krishna to ask for His support in the impending Mahabharata war. Duryodhan had come before him and was sitting beside Shri Krishna's pillow as He lay sleeping on His bed. Arjuna sat down at the foot of the bed, at Shri Krishna's feet.

When Shri Krishna awoke, His gaze fell on Arjuna. 'When did you come, Arjuna?' He asked. 'You look grave. Is anything the matter?'

Duryodhan spoke up, 'I came before Arjuna,' he said. 'I assume we have both come with the purpose of getting Your support in the forthcoming war.'

‘Yes, ‘said Arjuna. ‘That is why I have come.’

Shri Krishna told Duryodhan, ‘You may have come first, My brother, but I saw Arjuna first. Furthermore, he is younger than you. And so, I will let him choose first. I will give My support to both of you. One will have My huge army and the other will have Me, unarmed, because I will not fight in this war. Tell Me, Arjuna, which do you choose?’

The vinay and vishvas in Arjuna manifested. ‘I want You,’ he said simply. ‘I want You, Krishna! I don’t want Your sena. The sena cannot give me the protection You can!’

This drew Shri Krishna’s preeti towards Arjuna and Arjuna’s preeti towards Shri Krishna. This is why Shri Krishna has stated, several times, *‘Bhaktoasi me` sakha che`ti, ishtosi me` dridhamiti* – Arjuna! You are My bhakta and you are My sakha.’

Had there been no bhakti in Arjuna’s chitta for Bhagwan Shri Krishna, Shri Krishna would not have given him the Gnan of the Gita. Shri Krishna has said this several times in the Gita. ‘What I am telling you is for My bhaktas.’

The thirteenth chapter is about the *kshe`tragna*. *Kshe`tra* means the field that is this gross physical body, and the one who has Gnan about the kshetra is the Kshetragna. The body belongs to the Prakriti, and the Atma is the Purusha. Shri Krshna says, *‘Madbhaktta e`tadvignaaya madbhaavaayopadyate`* - My bhakta knows this, and becomes My swarup.’

A bhakta is one who sees Bhagwan in his tiny little hriday. His hriday is like a very small hut, and the one settled in it is the Virat Bhagwan who is the Master of countless Universes. It is the special quality of a bhakta’s antahkarana that Bhagwan abides in it.

Now we will talk about Gnan. The chaitanya of the antahkarana in which Bhagwan abides is the same as the chaitanya that is Shri Krishna. Until the one who establishes is not one with that, which is

established, it is not possible to get Gnan. The method of vishay-gnan is the same.

When a pot comes into your mana, the chetan of the pot becomes one with your chetan. Only then do you get knowledge about the pot.

Look at it this way – this Swamiji is sitting in front of you. You place him in your hriday through the pathway of your eyes. Now, is the jeeva-chaitanya of the Swamiji seated in your hriday separate from the jeeva-chaitanya of you, who sees Swamiji and brings him into your hriday through the eyes?

No. The chaitanya of the one who sees and the chaitanya of the one who is seen is one. And that is why, until the permanent chaitanya that is not separate from pure existence – from your Atma – becomes one with the chaitanya of the existence of the object that is seen, you cannot experience the rasa.

The Shastras have a method regarding this rasa. When we become one with somebody we get the experience of rasa. This is called 'a meeting of hearts'. People say, 'My heart and the heart of my beloved are one.'

When a bhakta of Bhagwan obtains this vignan he becomes the swarup of Bhagwan.

Idante` naatapaskaaya naabhakttaaya kadaachana,

na chaashushrooshave` vaachyam na cha maam yoabhyasooyati.

(18. 67)

Just see Arjuna's vinay. See his vishvas in Shri Krishna, and his choosing Shri Krishna rather than Shri Krishna's powerful army. And that too, a Shri Krishna who has stated that He will not fight in the war! *'Yame`vaisha vrinute` te`na labhyah (Katha Upanishad 1. 2. 23)* – a person who makes such a choice is the one Bhagwan meets.'

Bhagwan also becomes very small for the sake of His bhaktas. He gives up His nirguna, nirvikar, nirakara, nirdharmak, nirvishesh, advitiya swarup of the Paramatma, and descends into a world ruled by Maya. Then, He descends into a Virat form – the form of this Cosmos, then into a Universe, and into Bharatvarsha – which we know as India. He forgets His greatness and His immensity. What is this, but His compassion?

People are not able to savour Bhagwan's kripa because they become entangled in trifling matters and they forget the true Dharma. These days, Majhabs disdain true Dharma. Insisting on a particular language results in Gnan being disdained. People have become so focused on the language they love that they disrespect Gnan that is available in another language. The important thing is Gnan; it is more important than the language.

Humanity is the primary factor; jaati is secondary. Dharma is important; a Majhab is secondary. The good of the Nation is more important; not the different political parties that squabble incessantly. The good of the Nation should be the goal of every citizen and every political party. Unfortunately, politicians give priority to their individual advantages, ignoring the greater good of the country. Some of them only want personal benefits; they don't even care about their own party. This way, the smaller the aim of people, the more they become like bull frogs in a pond.

Our Bhagwan, however, is very merciful. When He sees that a bhakta has fallen into a well, He also goes into the well, and holds him close. Just see how Bhagwan became the son of Arjuna's uncle – his mother's brother. He became Arjuna's brother-in-law when He got His sister Subhadra married to Arjuna. And, He even became the driver of the horses who pulled Arjuna's ratha!

Unless Bhagwan lowers Himself to the level of His bhaktas, how will the bhakta get deliverance?

The principle of Bhakti does not accept that Bhagwan does not descend to our level; that it is we who have to rise higher and higher to reach Him, to get deliverance.

We don't have the shakti to reach Bhagwan. We lack sadhana. It is Bhakti that brings Bhagwan to the bhakta. The anant becomes the *sa-ananta* – meaning, that which has no end becomes limited. The anadi becomes the *sa-adi* , meaning, that which has no beginning in time, is born in time. It is the extraordinary achievement of Bhakti that He, who is everybody's father, becomes a son, a relative, a friend, and a servitor! He, in whom this world is just a sankalpa, comes and sits in the hriday of the bhakta – this is due to the power of Bhakti! Only Bhakti takes us to Bhagwan. Only Bhakti pulls Him to us and gives us His darshan. Bhagwan gives the upadesh of Gnan only to His bhaktas.

See Arjuna's bhakti now. He tells Shri Krishna, *'Shishyaste`aham shaadhi maam tvaam prapannam* – I am Your shishya. I have come into Your sharan, and I am Your prapanna.' That means, 'I am catching Your feet for Your protection.'

The sole of the foot is below. The top part of the foot is called the 'prapad' in Sanskrit. It is the eminent part of the foot. '*Prapadye*ˇ means 'to catch and hold on to'. Arjuna is indicating, 'I have caught Your feet, Shri Krishna. Please give me the upadesh of Gnan.'

Bhakti for Shri Krishna arose in Arjuna first, and prapatti came after. Prapatti – or sharanagati – is of two types. One is called the *'markata sharanaagati'* and the other is called *'maarjara sharanaagati'.* 'Markat' means a monkey in Sanskrit. A baby monkey clings tightly to its mother as she jumps from branch to branch on trees. Its hold is so tight that it does not fall off no matter how high or wildly it mother swings and jumps.

'Marjara' means a cat in Sanskrit. A cat picks up her blind kitten in her teeth and carries it to another place, without the kitten being at all hurt by the mother's teeth. The kitten is totally helpless, completely

dependent on its mother. We should surrender ourselves to Bhagwan like a little kitten surrenders to its mother.

To hold fast to Bhagwan the way a baby monkey clings to its mother is the martkat sharanagati, and to be totally dependent on Him is the marjar sharanagati.

In the Ramanuja Sampradaya the two types of sharanagati are called the 'dripta-sharanagati' and the 'arta-sharanagati'. Dripta sharanagati is when we hold on to Bhagwan, and arta sharanagati is when we are incapable of making even the smallest effort to reach Him.

The marjar sharanagati is the summit of vishvas. The one whose sharan we take should be *sarvagna* – meaning, all-knowing. He should be *shaktishaalee* – meaning, having great strength. And, he should be *dayaalu* – meaning, he should be compassionate. Only then should you take sharan in Him.

Arjuna is Bhagwan's prapanna, and Bhagwan is *'prapanna paarijaata'* – meaning, He is like a wish-fulfilling tree for whoever comes into His sharan. Bhagwan helps His bhakta to come to Him, and when he comes, Bhagwan does everything that the bhakta needs.

There are three types of bhaktas. One type is the bhakta who does Bhagwan's bhakti and asks for worldly things. 'Get me married, give me wealth, give me a son, let me win,' etc.

The second type is the bhakta who does Bhagwan's bhakti and asks for Bhagwan. He feels, 'I do Bhagwan's puja, I do His dhyana, I have bhakti for Him, I have done japa of three and a half millions – I should get Bhagwan as a reward for my sadhana.'

Is it so easy to get Bhagwan? Even if all the wealth of the past, present and future, and the wealth of all the three worlds of Swarga, Prithivi and Patala were to be placed in balance, it cannot equal the value of Bhagwan!

The third type of bhakta is one who only does bhajan without asking for anything in return; not even Bhagwan! This type of bhakta says, 'Bhagwan meets us because of His kripa, not because of our bhakti.'

When Bhagwan sees that a bhakta is frantic to meet Him, and has great prema for Him, He comes and meets that bhakta.

This, in one place, Bhagwan is the sadhan and the sansara is the sadhya.

In the second place, bhakti is the sadhan and Bhagwan is the sadhya.

In the third place, Bhagwan is both the sadhan and the sadhya.

A sharanagata bhakta says –

Buddhirvikunthitaa naatha samaaptaa mama yukttayah,

naanyat kinchitta jaanaami tvame`va sharanam prapadye`.

'He Nath! My buddhi is dull. All my efforts have ceased. I have no faith in any sadhan anymore. Now I have only Your ashray, only Your sharan. And therefore, *tvatpaadamoolam sharanam prapadye`* - I take the sharan of Your feet.'

Arjuna's prapatti is given in the first chapter of the Gita. He became Shri Krishna's prapanna and caught His feet as soon as he became confused. At the conclusion of the Gita, however, Arjuna became a sharanagata, taking refuge in Shri Krishna.

Bhagwan, Himself, has said, *'Maame`kam sharanam vraja* – take sharan in Me alone.'

You will continue to have bhakti for the sansara as long as bhakti for Bhagwan doesn't come into your hriday. Don't think that your antahkarana is free of bhakti for the sansara. You have been living in the sansara for several births, from time immemorial. You have had preeti for it. You have loved wealth, positions of prestige and power, and for relatives and friends.

You have asakti in your hriday for the sansara, but you talk as though you have great Gnan. The vultures and the kites may fly to great heights, but their eye is on the carrion on the ground far below.

But, when Bhagwan's bhakti comes, all the attraction for the sansara, and asakti for worldly objects disappears. The Gita states very clearly, that only Bhagwan's bhaktas get Gnan.

There is another point – there are some people who shun Bhakti. The word *'parahe`ja'* is a Sanskrit word, meaning to avoid. *'Parijihaasaa, parijihheershaa'* – means, 'the wish to give up.' People feel parhej for Bhakti; they want Gnan, but they have to make place for Gnan to sit!

When we invite anybody to our house – especially if he is someone for whom we have a high regard – we have to clean the room, making sure it is well lit, offer him a chair, and have food that is suitable to offer our guest. Gnan is the Parameshwara! Will we invite Him to a hriday that is filled with garbage and rubbish, where there is no light and no space for breathing? Will we invite Him to a place that is like the waiting room of a crowded railway station?

Our mind has become like a common waiting-room where any member of the public can come in and take a seat. And – you want that Bhagwan should also come and sit in it?

No-no! You have to prepare a place that is suitable for Bhagwan.

It is Bhakti Devi who makes the hriday fit for Bhagwan to sit in. When Bhakti Devi comes, she makes all the arrangements that are appropriate for Bhagwan to come. She knows the paths by which Gnan-Bhagwan will come, and what He will eat and drink!

A gentleman had once invited me to some place. He was my bhakta and had great prema for me. When I reached the place I was astounded to see the change in it. My premi told me, 'I spent the night here, yesterday, planning how things would be most convenient for you, including water for you to drink, checking the way to the

bathroom and the dining room, ensuring that every place is well-lit and clean. I wanted you to be comfortable in every way.'

When Bhakti Devi comes into the hriday she does not come alone; there is always something she carries in her womb! The jaati is in jaati-bhakti; meaning, people have reverence for the caste or community they belong to. They give priority to their own jaati. That is jaati-bhakti. Desha-bhakti is when people have reverence for their country. A desha-bhakta gives priority to his country. The Bhagavad Gita has bhakti only for Bhagwan; Bhagwan is its only subject.

Now – is Bhagwan paroksha – can He be known through the indriyas? Or, is He aparoksha – can He be felt in the hriday? Is He like Swarga, which we cannot see, or is He evident, like some emotion you experience personally?

Do you get Bhagwan's darshan, or not?

Does Bhagwan actually exist?

Give some thought to these questions.

The Atma is aparoksha – it is evident that you exist. And, that is why vivek is done regarding the Atma. This is the Atma, and this is the anatma; something that is not the Atma. Anything that is not the Atma is anatma. The vichar, 'I am not this; I am separate from this', is called vivek.

'Vichira prithagbhaave`' – separate your Self from the things with which you have merged.

However, with the Parameshwara, the feeling is not that Bhagwan is aparoksha; the feeling is that He is paroksha – He cannot be seen.

This is why dry vivek will not work. If you want to separate the Paramatma, an arid vivek will be of no help. You need vivek that is combined with Bhakti. The paroksha Tat-padartha – the substance that is the invisible Atma – is the spoken expression of the Paramatma.

Where is the Paramatma, and what is the Paramatma?

To get this Gnan is not possible if you don't have preeti. Vivek that has preeti is called 'Bhakti'. Discrimination dominated by a wish to establish something, is called 'vivek'.

We have to use vivek to find our Self. To find the Paramatma by using vivek with preeti is called 'Bhakti'. Unless a person has Bhakti, he will not have any inclination to undertake an investigation of the Paramatma.

If there is no shraddha for the paroksha vastu – the unseen Paramatma – and no benefit in meeting Him, no need to meet Him, who will want to make an effort to find Him?

Bhakti means, *'vibhaaga'* – a department, a section. *'Bhaago bhakttih'*. *'Bhajanam bhaagah'*. Make a division that this is the sansara.

What is the sansara? What is Bhagwan?

Bhakti is to make an analysis of Bhagwan and the sansara. However, this analysing and separating of the two will not be done unless the person has Bhakti.

The Gnan in out antahkarana is distinct with preeti. Gnan about the Ishwara is filled with preeti. The Gnan of the sakshi does not depend on preeti. The sakshi is the Atma in the individual who witnesses everything in every moment of a person's life.

When Gnan has preeti it becomes *sa-vishe`ya* – it is about some object. *Vishishtha gnaana* – will be vishishtha – it will be specific Gnan. And thus, the Bhakti in our hriday will have the saguna, savishesh Parameshwara.

You see, there is the antahkarana, and there is the sakshi who illuminates the antahkarana. The sakshi is the chetan – consciousness. I am saying this to make the matter clear for the Vedantis. If the chetan

is the sakshi of the antahkarana, the bhakti in the antahkarana – and Bhagwan is in the bhakti, then, who is the sakshi of that Bhagwan?

The chetan in your antahkarana is the akara of Bhagwan. What is the chetan of that akara? They are one!

Thus, the oneness of the Tat-padartha and the tvam-padartha in the oneness of Gnan about the oneness of the goal – which is the oneness of the chaitanya of the meaning of the Tat-padartha (the Paramatma) and the tvam-padartha (the Atma in the individual) in the antahkarana that is not separate from other anatahkaranas. This is the meaning of the goal of a spiritual seeker.

In Bhakti, the chaitanya is not separate from the akara of Bhagwan. That is the meaning of the Tat-pada – the position of Tat, the Paramatma. The realization of the oneness of the chetan of both is the goal.

That means, the chetan is the form of the Atma is the same chetan in the form of the Paramatma. The experience of this Gnan is obtained by Bhakti. *'Bhakttirgnaanaaya kalpate`'* – Bhakti can give you Gnan. Then, you will get Gnan about the oneness of Bhakti and Gnan.

Bhakti means to investigate Bhagwan with shraddha. The investigation of the paroksha vastu – the object that cannot be observed by the senses – will be done when you feel that this will be enjoyable.

Sukhame`va labdhvaa karoti naasukham labdhvaa karoti.

Gnan about Bhagwan is Gnan that prances joyfully! It dances! Anklets tinkle, the chin wags, a smile touches the lips, prema fills the eyes, and Bhagwan's yellow stole – His pitambara – flutters. What is all this?

This is Gnan, dancing ecstatically!

The Gnan that dances is called *'ullasita'* Gnan in Sanskrit. Just as Gangaji's water ripples as it flows, Gnan also has ripples of prema, and that Gnan is called Bhakti.

When your hriday swells for Bhagwan, that vritti is called Bhakti. Chetan is always one; it is never two. Bhakti comes from Gnan about Bhagwan's greatness, and from Bhakti comes the Gnan of Bhagwan's swarup. They both increase and fulfil each other.

Yathaa yathaaaatmaa parimrijyate`asau matpunyagaathaa-shravanaabhidhaanaih,

tathaa tathaa pashyati vastu sookshmam chakshuryathairvaanjanasamprayukttam.

(Shrimad Bhagwat 11. 14. 26)

As your antahkarana becomes more and more pure, you should do more and more shravan of Bhagwan's punya charitra. Listening to talks about Bhagwan's leelas gives punya. You should describe Bhagwan's leelas – this is a method for getting Bhagwan's darshan.

Shrinvanti gaayanti grinanatyabheekshnashah smaranti nandanti tave`hitam janaah,

ta e`va pashyantyachire`na taavakam bhavapravaahoparamam padaambujam.

(Shrimad Bhagwat 1. 8. 36)

Do shravan if you get a vakta. Talk and sing about Bhagwan's leelas if you get a shrota. However, to listen is better than to talk or sing, because these are karmas, and they result in laya. A singer becomes engrossed in the rhythm of the music.

Shravan, on the other hand, gives Gnan, and Gnan results in spiritual awakening. Speaking comes under the category of karma; shravan comes in the category of Gnan. Even if you sing, sing with all your heart

– not just with your brain. When a person sings, savouring the rasa of prema for Bhagwan, his thinking about Bhagwan becomes intensified.

People listen to Bhagwan's katha and sing about His leelas. If there is nobody to talk or listen, they hum to themselves. These are three sadhans that give great joy to a bhakta.

Ta e`va pashyantyachire`na taavakam.

Keep this point in mind, about how to get rid of the habit of letting your mind dwell on the sansara outside. Preeti and dukha can stay together, because preeti for the Beloved can become a cause of dukha. However, it is not possible for preeti and dvesha to stay together in the antahkarana. How can the rasa of preeti and the fire of dvesha stay together? Dvesha is an enemy of preeti, but sukha is not. Therefore, it is prema when a bhakta feels dukha for not yet having obtained Bhagwan.

Dukha for other is not prema.

The more the preeti for the Tat-padartha increases, the more the preeti for the sansara decreases. And when the vivek of the tvam-padartha is achieved, identification with the deha is weakened. The sansara becomes remote. Abhiman for the deha etc reduces.

Bhakti purifies the Tat-padartha. Vivek purifies the tvam-padartha, and Dharma purifies the upadhi of the antahkarana.

If you want a samanvay of these three, it is said that when you do an anushthana of Dharma you will get Bhakti. When Bhakti comes you will get the sakshatkara of the one whose bhajan you do. And, when you get His sakshatkara you will get the bodha of the oneness of the Atma and the Paramatma. This bodha is svayam-siddhi – it is self-established.

This is how Bhakti takes us to Gnan, and this is why Gnan about the greatness of the Tattva of the Ishwara whose bhajan we do, gives Bhakti.

After that, a relationship with Bhagwan is created, and this leads to our meditating on Bhagwan. Bhagwan is constantly in our thoughts. Chintan and smaran – thinking about Him – purifies the antahkarana, and Gnan about the Ishwara becomes ripe.

I had told you that one meaning of Bhakti is *'bhaaga'* – bhaag means a share or portion. Bhaag or vibhag – *'bhaago bhakttih'* – and, *'bhajanam bhakttih'.* Just as *'ranjanama rakttih', 'anuranjanam anurakttih', 'vyanjanam vyakttih'* are made, *'bhanjo aamardane`'* is the dhaatu (primary substance) that turns into *'bhanjanam bhakttih'.*

Another meaning is, *'bhajanam se`vanam aasvaadanam* – to do bhajan, to serve and to enjoy.' An ox eats its food and then sits down and brings up the food it has swallowed. Then it chews the cud leisurely, enjoying its flavour. In the same way, we should first read about Bhagwan, do shravan about Him, and then, bring up, out of our hriday the things we have read and heard about Him, or spoken about Him, and savour the memory.

'Bhajanam naama rasanam' – to do bhajan means, to get the rasa of the Beloved. This is called 'Bhakti'. This results in asakti for sansara leaving us. All our worldly bandhan are cut away, and our rati for Bhagwan increases.

'Shraddhaa ratirbhakttiranukramishyati' – first, shraddha comes. Rati follows. Then, Bhakti comes.

Now – what are the sadhan for Bhakti and Gnan?

In the thirteenth chapter, Bhagwan has said – *'Mayi chaananyayoge`na bhakttiravyabhichaarinee'* – meaning, Bhagwan's *avyabhichaarinee* (single-minded) Bhakti comes from Ananya-Yoga. Your mana should be attached to Bhagwan and no other, to obtain single-minded bhakti for Bhagwan.

In the fourteenth chapter, Bhagwan Shri Krishna says that Brahma-bhava is obtained by bhakti. If Bhagwan comes into your hriday you get the feeling of being the Brahman.

Maam cha yoavyabhichaare`na bhakttiyoge`na se`vate`,

sa gunaan samateetyaitaan brahmabhooyaa ya kalpate`.

(14. 26)

Madbhaktta e`tadvignaaya madbhaavaayopapdyate`.

Now, see what happens in Gnan, and also take a good look at the Tat-padartha.

Yo maam pashyati sarvatra sarvam cha mayi pashyati,

tasyaaham na pranashyaami sa cha me` na pranashyati.

(6. 30)

When everything is the Parameshwara, whatever you see will be the Parameshwara. See the tvam-padartha here.

Sarvabhoote`shu chaatmaanam sarvabhootaani chaatmani,

eekshyate` yogayukttaatmaa sarvatra samadarshanah.

(6. 29)

Now, see the asi-padartha –

Sarvabhootasthitam yo maam bhajatye`katvamaasthitah,

sarvathaa vartamaapnoti sa yogee mayi vartate`.

(6. 31)

The asi-padartha in both is one – this is what is stated here. It shows how the Gita's Bhakti gives Gnan, and how Gnan gives Bhakti.

Eeshvarah sarvabhootaanaam hridde`she`arjuna tishthati,

bhraamayan sarvabhootaani yantraaroodhaani maayayaa.

Tame`va sharam gachchha sarvabhaave`na bhaarrata,

tatprasaadaat param shaanti sthaanam praapsyasi shaashvata.

Iti te` gnaanamaakhyaatam guhyaad guhyataram mayaa

.(18. 61 – 63)

This is called 'Gnan'. And –

Sarvaguhyatamam bhooyah shrunu me` paramam vachah.

(18. 64)

Bhakti gives this Gnan –

Manmanaa bhava madbhaktto madyaajee maam namaskuru,

sarvadharmaan parityajya maame`kam sharanam vraja.

(18. 65 – 66)

Om Shantih, Shantih, Shantih.

Chapter 9

Amba tvaamanusandadhaami bhagavadgeete` bhavdve`shineem.

You can call the Gita '*bhagavataa geetaa'*, or you can call her '*bhagavatee geetaa'* – both are applicable. The Gita is called the 'Bhagavad Gita' because it is sung by Bhagwan, and the Gita is, herself, a goddess. She is Bhagavati.

In the concluding shlokas, Bhagwan Shri Krishna has made an announcement. Just as a trader announces a discount to promote sales, Bhagwan Shri Krishna has offered a commission to anybody who studies and teaches the Gita.

Adhye`shate` cha ya imam dharmyam samvaadamaavayo,

gnaanayagne`na te`naahamishtah syaamiti me` matih.

(18. 70)

'Iti me` matih* – it is My firm conclusion that this Gita is a Dharma-samvad. It is a dialogue about Dharma between two friends – *dharmaadanape`tam dharmyam.' One is an argument and one is a discussion. 'In this, My friend and I are of the same opinion; we are in full agreement,' says Shri Krishna.

And therefore, read the Gita; study it. That will be a Gnan-Yagna.

A Yagna is not Gnan, and Gnan is not a Yagna. Gnan is in the buddhi, whereas a Yagna is a karma.

Reading the Gita will be a karma, but Bhagwan's coming into the buddhi will become a Gnan-Yagna.

Studying the Gita and teaching it to others is a Yagna. The Gita gives Gnan about the siddha-vastu – the established Brahman – and so, it is a Shastra.

People who are engrossed in the rituals like Yagna-Yaag generally have no interest in Gnan – they are only interested in getting the fruit of the

Karma they do. The Gita, however, is such that she brings Gnan about the Paramatma into our jeevan, as well as the Yagna, making our jeevan a worship.

In a Yagna there is daan-adaan – meaning, give and take. Daan is given to Brahmins, and money is paid to the workers involved in different tasks. The wealth accumulated by the person who gets a Yagna done gets distributed among people of all four Varnas. The Brahmins get dakshina, and the Kshatriyas, Vaishyas and Shudras all get payment for their separate tasks. All four sections of society benefit when a Yagna is done.

A Yagna is a pavitra kriya – an action that is pure according to the Shastras. Anyone who does something holy is purified. Since the purpose of a Yagna is pavitra, a person who does it is uplifted to a higher spiritual level.

That is why Shri Krishna explained –

'Ya imam paramam guhyam madbhaktte`shvabhidhaasyati – particularly those who are My bhaktas should be given the upadesh of the Gita in detail.'

If you waste your time and breath in talking about unnecessary things, what will you gain? But, if you tell bhaktas about this secret talk of these two friends – Krishna and Arjuna – *'Bhakttim mayi paramam kritvaa maame`vaishyaishyatyasanshayah* – bhakti will come into your hriday. There is no doubt that you will become a bhakta!'

Bhagwan also told another thing to Arjuna – *'Gnaanayagne`na te`naahamishtah syaam* – a manushya who studies the Gita and explains it to other bhaktas will be doing a Gnan-Yagna. He will please Me with this form of worship, by spreading Gnan. He will get My favour; he will get My bhakti.'

Another thing that Bhagwan has said in the Gita is not easily found anywhere else.

Na cha tasmaanmanushye`shu kashchinme` priyakrittamah,

bhavitaa na cha me` tasmaadanyah priyatara bhuvi.

(18. 69)

Bhagwan Shri Krishna says, 'A manushya who studies the Gita, and explains it to other bhaktas, is dearer to Me than anybody else in the world. I say this – not just for the present time – but for all time. I reiterate that nobody will be as dear to Me as a bhakta who tries to understand the Gita and help others to understand it.'

Thus, whoever sings this song celestial, this divine teaching, the Gita that manifested on a battle-field where terrible karmas were being done, and helps others to understand it, will get Bhagwan's infinite prema.

This is a wonderful song, without any accompanying instruments – not even Shri Krishna's beloved flute! This divine song has such greatness that singing it – and encouraging others to sing it – and holding on to its teaching in your jeevan, leads to Bhagwan stating on oath, that nobody else is dearer to Him than the one who does this!

The question is raised, 'What is so special in the Gita that a person who reads it, and teaches it, and does shravan-manan on it, becomes so dear to Bhagwan?

The point is that such a person does a very great daan; a great Yagna. In a Yagna there is some giving and some taking. When oblations are placed in the sacred fire, it is giving. When the fire flares up, the brightness of the flames enter the body of the person who makes the offerings, accompanied to the sound of the Vedic mantras chanted by Brahmins it gives good health. It purifies the antahkarana and the mana, and it sharpens the buddhi.

The Yagna has one thing more – please make a note of this. It is mandatory in a Yagna that the person paying for it takes some niyam. He imposes certain disciplines on himself for the duration of the

Yagna, like taking a bath early morning and doing the ritual of the Sandhya Vandan, wear clothes that are pavitra, sit on the ground where the Yagna is being done, eat Sattvik food, and sleep on a shuddha asana, etc.

Observing these rules automatically results in giving up many things. Atma-bal is increased. A strengthened will power helps the person to face the problems in life without losing heart.

That is why it has been said, *'Naayamaatmaa balaheene`na labhya (Katha Upanishad 1. 2. 23)* – a person who lacks Atma-bal cannot get the sakshatkara of the oneness of the Atma and the Paramatma.'

Somebody asked my Shri Udiya Babaji Maharaj, 'What is siddhi?'

'Siddhi is the capacity to endure,' said Baba. 'If you endure hunger you will get the siddhi of getting food. If you stay without money or any other material support, money will come to you automatically. If you give up all sankalpa-vikalpa, sanskara and vikar, the thoughts of the great Mahapurushas that are spread in space, will start coming into your hriday. A manushya's jeevan evolves with forbearance. *"Peedodbhavayaa siddhayaa"* – all siddhis come from the enduring of discomfort.'

The freedom fighters who went to jail during the non-violent non-cooperation movement were made Ministers when India got freedom. People who did tapasya became siddha.

The Gnan-Yagna of the Gita is to do shravan-manan. This Gnan-Yagna wants to remove two things from your jeevan. After narrating the entire Gita to Arjuna, Shri Krishna asked him, '*Kachchidagnaanasammohah pranashtaste` dhananjaya* – Arjuna! Has your moha, caused by agnan, been destroyed?'

The meaning of *agnaana-sammoha* refers to the mistakes people keep making in their jeevan. The Gita destroys these mistakes.

She also wants to destroy something more – give attention to this:

Ashochyaananvashochastvam pragnaavadaanshcha bhaashase`

(2. 11).

Naanushochitunarhasi.

Aham tvaa sarvapaape`bhyo mokshayyishyaami maa shuchah.

(18. 66)

Shri Krishna does not tell Arjuna that he should become a superior manushya in is next birth; He tells Arjuna to be a superior person in this very birth. He does not tell Arjuna to go to Swarga and become a Devta; He tells Arjuna to become like a Devta in this very birth!

Shoka and moha are spread over our entire jeevan; see what they are. We will first talk about shoka.

When we look back at the good and bad times we experienced, we feel shoka. Shoka means a vritti of the past which becomes like a ghost that haunts us. You would have heard people talk about *bhoota-pre`ta*. A gentleman I'd known for long came to meet me. When we sat down for a meal, tears rolled down his face when we started to eat. I asked him what was upsetting him. He said, 'The food it so good that it reminds me of my wife. The food she cooked was just like this, and she would serve it to me herself.' It was more than thirty years since his wife had passed away! This is called *bhoota laganaa* – to be caught by a ghost! The memory of his wife was like his being in the clutches of the ghost of his dear departed. It ruined his pleasure of a good meal. The Mahabharata says that this is not the sign of a superior person.

Now, what is the bhaya a manushya feels? What is it he fears? This is a bhavishya-vritti – thinking of sorrows that the future may bring. This is also a mental dosha. My brother, if the fear is indeed to come true, why do you feel afraid? Prepare yourself to face the misfortune. If the misfortune does not happen, that is fine! If it does happen you will be ready to face it. Confront the fear; don't let it oppress you.

Fear makes the heart beat faster. Worry causes the head to ache. When the bhaya of future misfortune descends like a dark cloud over the present, it crushes all enjoyment of the good things we have. The future crushes the present.

And moha? Moha is the ardent desire that all the good things we have should always be with us. Our loved objects should move along with us the way our age moves with us. But, no matter how hard you try, your black hair will turn white gradually, and wrinkles will appear on the smooth skin of your face. Wealth keeps coming and going; reducing and increasing. It is never permanent.

What has gone, let go of it, and let what comes, come. Don't get stuck to the things you have. Don't have moha for them.

I have spoken of this before – shoka means the feet slipping backwards, making you fall. Bhaya means the feet slipping forward, making you fall, and moha means your feet getting stuck in the quicksand of the present. How will you move forward if you get stuck in any of these? How will you rise higher?

Therefore, you are to become mukta of all three. Free yourself of shoka, bhaya and moha. Only the Gita has the capability to free you from all three.

Yasyaam vai shrooyamaanaayaam krishne` paramapoorushe`,

bhakttirutpadyate` punsah shokamohabhayaapaha.

(Shrimad Bhagwat Mahapurana 1. 7. 7)

The Gita destroys shoka, moha and bhaya. These three are caused by the mana. An object has to removed from the place it is in. If you say, 'I will first remove the cause – like shoka caused by an illness', it won't work. Illnesses come and go. Illnesses and diseases keep coming in life, and shoka will accompany them. You cannot become free of shoka by removing the illness that caused it.

Nor can you become free of the moha and bhaya by removing the things you are attached to, and fear losing. You can be free of shoka, bhaya and moha only when you make your mana, hriday, and antahkarana shuddha, and establish Gnan and Bhagwan in them.

Even here, the Bhakti-Gnan samanvay is evident.

Gataasoonagataasunshcha naanushochanti punditaah.

(2.11)

Don't grieve for the person who has died, because he is dead. And don't grieve for the person who is living, because he is still living.

No shoka for those who are dead and no shoka for those who are living. A harmony should come into your hriday. The Mukti of the Gita is not the Mukti obtained after the death of the shareer. The sukha of the Gita is not the sukha obtained after the jeevatma Leaves the shareer. The Gita offers you jeevan-mukti and shashvat-sukha. You can become free of the concerns of the mana and the shareer in this very life, at this very moment! Bhagavati Gita has manifested to give us this protection.

Arjuna is *'shokasamvignamaanasah'* – troubled with shoka, and he is uncertain about his Dharma. Arjuna was too confused to think clearly. Not only that, he became terrified when he saw Bhagwan's Virat roop – *'bhaye`na cha pravyathitam mano me`'*. Bhagavati Gita drove away the shoka, moha and bhaya away from his hriday.

As explained, Bhagavati Gita does not give us favour after we leave the shareer, giving us a promised Swarga which we cannot see. She has come to give us kalyan in this very jeevan, and give it immediately!

The Gita is our mother. A mother wants to give sukha to her children without delay. It is a mother's nature to immediately attend to a child who is in distress. That is why this Gita descended, to make Arjuna sukhi at once.

The Gayatri of the Mahabharata is separate, and the Gayatri of the Vedas is separate. *'Gaayanam traayate`'* – the Gayatri protects and fosters the one who sings it, proclaims its glory, and does its paatha, meaning, recites it with faith and reverence, as a worship.

The word *traayate`* indicates both protection and fostering. The Gayatri fosters as well as protects. It saves us from harm, and bestows on us what we desire.

The Gayatri is given in all four Vedas. It gives us the darshan of the Ishwara. The Gayatri tells us, 'Come – come! Get the darshan of the Ishwara! He is right here, behind our buddhi. '

Our buddhi changes from moment to moment. One vritti follows on the heels of the earlier vritti, and we keep looking at them.

However, who is this, seated between me and my buddhi, ruling over the buddhi? Who is it, who inspires the buddhi? Ignore what is in front of the buddhi. See the one who is before you and behind your buddhi, managing your buddhi – *'dhiyo yo nah prachodayaata'*. No mirror is required to see the bangle on our hand. The Ishwara is not something to look back upon; He stays before us, inspiring our buddhi and managing it. The meaning of *prachodayaata* is not limited to inspiring; it also means *pre`rayti* – to manage.

Dil ke` aayine`mein hai tasveere` yaara,

jaba jaraa gardan jhukaayee de`kha lee.

(The image of my beloved is in the mirror of my heart. I just need to bend my head a little to see it.)

Bhagwan is not far from us; He is in our hriday. Isn't this strange? It is not that we will see Him after we die, go to Swarga or Vaikuntha, or after becoming Mukta! He is available for us right now!

The Gita brings the message, *'maa shuchah* – don't grieve.'

The Gita tells us –

Maa shuchah sampadam daiveemabhijaatoasi paandava.

(16. 5)

'Arjuna! You have been given the Daivi sampatti – you are rich with divine virtues. Neither sorrow nor grief has any place in the Daivi sampatti.'

The Daivi sampatti is:

Abhayam sattvasanshuddhirgnaanayogavyavasthitih,

daanam damashcha yagnashcha svaadhyaayastapa aarjavam.

(16. 1)

'All these sadgunas are in you, Arjuna. The wealth of divine virtues is in you, so don't grieve.'

The mana of a manushya is such that whatever influences it, is revealed. If a person is insulted outside his home, he comes home in an irritable frame of mind. In the same way, people born as human beings after coming from Narak, are inclined to be bad tempered and quarrelsome. They have been hurt on a mountain far away and want to break the mainstay of the house. Their urge is to avenge their suffering in Narak by harassing the members of their household. It is with reference to such people that Bhagwan has said, '*Mana e`va manushyasya poorvaroopaani shansatih'.* The body of a person who comes out of a store room of cotton-wool, smells of cotton-wool.

In the same way, people who are dukhi in this sansara are bad-tempered, greedy, jealous, etc, because they have come from a dirty place.

Where will such people go – just think of that! They are stepping out with prema, they look with prema, they speak with prema, and they go to their Beloved. Or else, they are frightened and irritable, walking unwillingly, stamping their feet, looking this way and that.

The Shastras have described the jeevan of the Buddha. There are ten manners of behaviour. The gait of a person filled with desire shows that his mana is filled with desire and lust. The gait of an angry person reveals that he is furious. The gait of a person weighed down with worries shows that he is mentally preoccupied.

It can also be seen whether a person will be Mukta in due course, or not. *'Bhavishyagatashcha bhadram te` tathaa cha na bhavishyatah'* – it can also be predicted that a person will not be reborn, won't go to any other loka, and that he will be a jeevan-mukta.

If you cannot see this in others, look at yourself. Recognize yourself.

Do you feel sukha when your desire is fulfilled, or do you feel sukha when you become free of desire? If the fulfilment of your vasana makes you feel happy it means that you will continue to stay in this sansara. If you feel sukhi when you become free of desire, it means that you will become free of this sansara.

Harshasthaanasahasraani bhayasthaanashataani cha,

divase` divase` moodhamaavishanti na panditam.

(Mahabharata Swargarohan 5. 61)

This is the Gayatri of the Mahabharata. The meaning of this shloka is that it is a sign of foolishness when a person becomes overcome with happiness and sorrow and fear over small things. This is not how a Gnani or a samajhdara person behaves.

In the Gita Bhagwan Shri Krishna has stated that if sadgunas come into your jeevan there will be no room for shoka, moha and bhaya. With the predomination of the tvam-padartha, a person can hold on to the divine sadgunas, and become free of shoka, moha and bhaya.

On the other hand, Bhagwan has also said, 'Go in the sharan of the Tat-padartha that is Bhagwan.'

Clarifying the second statement, Bhagwan Shri Krishna told Arjuna, 'My dear friend Arjuna! You are the treasure of My hriday. Listen! What I am telling you is what is in My hriday. In fact, I am giving My hriday to you. Today, I am not giving you the upadesh of the Gita – it is My hriday that I am giving to you! This is all My wealth – it is My all-in-all hidden within My breast. It flows out involuntarily when I see you in this state, and I give it to you. All I wish to tell you, is, *"Maame`kam sharanam vraja. Aham tvaa sarvapaape`bhyo mokshayishyaami maa shuchah"* – come into My sharan. I will free you from all paapa. Don't grieve.'

There are many causes of shoka. One of them is paapa. Paapa creates dukha. Manuji has said *'Aatmaa vaivasvato naama'* Dharma raj stays in the hriday. *'Te`na che`d avidhaadasya'* – if you have no dispute with Dharmaraj, the presiding deity of death, there is no need for you to go on a pilgrimage. The Tirtha of all Tirthas is in your hriday, because Dharmaraj is pleased with you.'

Yatkarma kurvatoasya syaatparitoshoantaraatmanah,

tatprayatne`na kurveeta vipareetam tu varjaye`t.

Keep your focus on Atma-tushti and Atma-glani. You are sure to feel Atma-glani whenever you do some wrong deed. If you work with Atma-tushti you will immediately experience the fruit of your satkarma. A good deed, done with Atma-tushti, always gives sukha.

Just think – don't you scold people? Do you, or don't you feel remorse after you have rebuked somebody? And, if you have brought a smile to somebody's face – made a dukhi person feel sukhi – it is a very good deed you have done. Think about it – don't you feel a happy glow within if you give a glass of water to someone who is thirsty?

The Gita gives you param-anand at this very moment! Bhagavati Gita spreads anand, spreads Gnan, and spreads rasa, starting a stream of joyous music in your jeevan. The opinion of the Gita is that the Ishwara

abides in your hriday. The Ishwara is *punya gandha* – a fragrance that bestows punya, and because of this, a fragrance comes out of your hriday and spreads.

'Rasoahampsu kaunte`ya' – the Ishwara is rasa, and so, showers of rasa spring forth in your hriday.

The Ishwara is the treasury of beauty and sweetness, so beauty and sweetness keep bursting forth in your jeevan.

The Ishwara is extremely tender, filled with kindness, compassion, prema, and motherly love. These sadgunas should manifest in your jeevan.

There is infinite valour in the Ishwara, and so you have reservoirs of great shakti in you. You can achieve great things by using this inner shakti. You are the one and only refuge of fragrance, sweetness, beauty, tenderness, and sweet speech. A Ganga of anand, rasa, and sweetness should flow out from your jeevan.

See what this mantra says:

Madhu vaataa madhu ksharanti sindhavah.

(Rig Veda 1. 90. 6)

Madhu – madhu – madhu! Sweetness – sweetness – sweetness! Sweetness everywhere! Let only sweetness spread from your jeevan. You are not born to make the world weep, or fight, or be selfish, or indulge in bhoga. You are an ansha of the Ishwara! You have emerged from that Ishwara who can fill the whole world with sukha and anand!

Mother Gita has come to spread this Gnan, this jeevan that is Sat-chit-anand.

I used to read this sentence from the Bible – 'Come, all, to Me. I will give you peace.' Where has this sentence come from? Look – it is here, in the Gita – *'Maame`kam sharanam vraja. Tvaam sarvapaape`bhyo aham mokshayishyaami. Maa shuchah.'*

This is the basic fount from which this assurance given in the Bible comes. The Gita tells us, 'Don't depend on others – just depend on Me. I will free you from avidya, from all dukha.'

Very well; You will free me from dukha – but, the cause of dukha is paapa.

'Maybe. I will free you from paapa as well. Not only paapa, paapa is caused by the feeling that you are the doer of the karma. I will free you from the feeling of being the karta as well.

The cause of kartritva is bhoktritva. You feel you are the karta because you feel you are the bhokta who has the pleasant and unpleasant experiences which are the fruits of your past karmas. It is because of bhoga that kartritva comes, so I will free you of that as well. Agnan is the cause of both kartritva and bhoktritva; I will also free you from agnan – *sarvapaape`bhyah mokshayishyaami.'*

What will happen to the laukik abhiman – the abhiman that is in vyavhar in the sansara? This abhiman is such that even people who do Dharma get it. In fact, they inevitably feel abhiman! A person who feels abhiman for doing Dharma also feels abhiman for doing paapa. A person who makes a display of the punya he does has to take the responsibility for his paapa as well.

I feel some diffidence about pointing out something, because I don't know what kind of people are present, listening to this discourse. However, I have faith that they will not feel offended if they give unbiased thought to what I say.

I had gone to meet a Mahatma. A shloka was written on the door of his hut.

Sarvaageetaa mayaadheetaa praaptaa drishtiriyam mayaa,

sarvadharmaparityaagee sarvapaapaih pramuchyate`.

The meaning of this shloka is – 'I have studied the Gita and reached the conclusion that by giving up all Dharma I will become free of all paapa.'

You may laugh when you hear this, but you should also give some thought to its purport. When Shri Krishna says, 'Let go of all Dharma and come to Me', it means, 'Give up the abhiman of doing Dharma and come to Me. Else, the abhiman of paapa will accompany the abhiman of Dharma.'

If you offer Bhagwan all that is sweet – meaning, your good karmas – Bhagwan will say, 'Oh! this person has given Me all that is good in his house. Now it is My duty to make him free of all the bad things that will give him dukha. If I don't do this, I will be guilty of the adage, *"meethaa meethaa gap, kadva kadva thoo".* People will say that even Bhagwan becomes abhimani, and tells the jeeva to remove their faults by themselves, How is a poor jeeva to achieve this?'

That is why Bhagwan says:

Yatkaroshi yadashnaasi yadjjuhoshi dadaasi yat,

yat tapasyai kaunte`ya tatkurushva madarpanam.

Shubhaashubhafalaire`vam mokshyase` karmabandhinaih,

sanyaasayogayukttaatmaa vimuktto maamupaishyasi.

(9. 27-28)

'All that you do – not only your punya, but also your paapa – give it to Me. Similarly, whatever you eat, the homa you do by offering oblations into the sacred fire, the daan you do, and the tapasya you do – offer it all up to Me. My beloved Arjuna! Make this pratigna –

"Yatkaromi yadashnaami yajjohomi dadaami yat,

yat tapasyaami bhagavan tat karomi tvadarpanam.

Whatever I do, whatever I eat, the home, daan and tapasya I do, I offer it up to You, Bhagwan!"'

In the Shrimad Bhagwat Mahapurana the principle of '*Sarvadharmaan parityajya'* is told by Shri Krishna to Uddhavaji in a beautiful way. *'Sarvato mrityuh dharmaan parityajya* – look, Uddhava, Mrityu surrounds everybody. *Sarvato mrityuh.* Therefore, a manushya should give up the abhiman of his bala-paurush, and start looking at Me. He should look at Me just once, with folded hands. His eyes should meet My eyes. His gaze should be fixed on My toe nails.'

Do you know what will happen then?

Sanmukha hohin jeeva mohi jabaheen,

janma koti agha naasahun tabaheen.

(As soon as a jeeva turns to face Me, the paapa he has accumulated over thousands of births are destroyed.)

This destruction of paapa is no ordinary thing! According to the principle of Karma, *'Na hanyate` bhogam vinaa iti aghah'* – agha, meaning paapa, is that which cannot be destroyed until it has given its fruit.' Suffering is the fruit of paapa.

Until when is agha relentless?

As long as a manushya remains turned away from Bhagwan, facing the sansara.

'So, wherever you are, just turn to face Me and turn your back to the sansara,' says Shri Krishna.

When the jeeva turns his back to the sansara's mrityu and abhiman, and looks at Bhagwan, Bhagwan says, *'Vichikeershito me`'. 'Mayaa vishishtam kartum ichchhaa – vichikeershitam'.* 'I, Myself, have the wish to make him special. Until now, he was just an ordinary person. Now, let him become a Mahapurusha, a Satpurusha, with My special qualities manifesting in him. And, when I wish for something to

happen – *tadaamritatvam pratipadyamaano mayaaaalabhooyaaya cha kalpate` vai* – he attains the amritva, the characteristic of amrita. He becomes undying, and one with Me.'

Bhagwan has said this again in the Bhagwat. 'Look; don't pay much heed to what I say – *aagnaayaivam gunaan mayaaaadishshtaanpi svakaan.'*

That means, 'don't look at your guna-dosha. Just *dharmaan santyajya sarvaan bhajatu maam* – let go of the abhiman of Dharma and become completely nir-abhiman, and come before Me. By doing just this, you will see that My seva is being done.'

Keep in mind that it is abhiman that is the obstacle in doing Bhagwan's seva. A manushya who has abhiman cannot do anybody's seva. He can serve neither his State, nor Country, nor community, nor humanity. Everything he does becomes the seva of his abhiman.

That is why it is absolutely necessary to become free of abhiman.

The people of this sansara say, 'I will do seva, but only within my stipulations. I have founded this excellent Society, and I will keep it in my control absolutely.'

Because of this attitude even the seva of people who have great shraddha becomes corrupted. Societies that do excellent work lose their focus and go astray. They lose their aim – the good of all – and become focused on the seva of individuals.

Bhagwan Shri Krishna tells Uddhavaji once more –

Tasmaattvamuddhavotsrijya chodanaam pratichodanaam,

pravrittim cha nivrittim cha shrotavyam shrutame`va cha.

Maame`kame`va sharanamaatmaanam sarvade`hinaam,

yaahi sarvaatmabhaave`na mayaa syaadyakutobhayah.

The meaning of this is, 'What is pravritti (worldly activity) and what is nivritti (withdrawing from worldly activity)? The argument between being active in – or becoming inactive in – the activities of the sansara, is endless. Let it go.

What is vidhi and what is nishedha is not known comprehensively to anybody. Who had had the sakshatkara of vidhi-nishedha? So, don't get into a dispute about this. Let go of even the little you have heard about it. Come into My sharan – *maame`kam sharanam.'*

What You say is true, but where can You be found, for us to come into Your sharan? Let me get a glimpse of You!

Bhagwan said, '*Aatmaanam sarvade`hinaam* – I am present in everybody in the form of the Atma.'

The lamps are separate and so is the oil in them. The wicks are also separate, but the flame that burns in all lamps is one. It is agni that is lit in all the laps lit in different places, at different times. The lamps are seen as separate, but agni is one, no matter how many lamps it is in. *'Agniryathaiko bhuvanam pravishto roopam pratiroopo babhoova'* – light seems to be separate in lamps, but the electricity in the bulbs is one, to the extent that the earth, water, and heat in the bulbs are all one.

And, all the manushyas with their separate shareers, the mana in each one of them, the grains in different objects – they all have the Paramatma in them. It is He, who is the Atma of all; He abides in all beings.

Therefore, *'Yaahi sarvaatmabhaave`na'* – recognize Him in the form of the Atma of all.

In the fifteenth chapter of the Gita it is written – *Sa sarvavidbhajati maam sarvabhaave`na bhaarata'.* How is Bhagwan's seva done? It is done with sarva-bhava – see Him in everything. Bhagwan became a fish, a tortoise, and even a boar! He purifies water in the form of a fish,

and purifies the earth in the form of a boar. He shows courage and valour by becoming a lion. See the different forms Bhagwan assumes.

Bhagwan is present in plants and creepers and trees – He is in the banyan tree and the tulsi shrub. He is present in the earth and in the Vedas. This is called the *'sthaali-pulaka nyaaya',* meaning, the logic of rice being cooked in a pot, in water. The heat of the fire doesn't touch the rice directly – it passes through the water in which the rice is immersed. Bhagwan's seva is done by giving comfort to those who are around us, because He abides in everything that exists. Everything is Bhagwan's Prakriti; it is His svabhava. To go into the sharan of such a Bhagwan means, to experience His presence in everything.

Bhagwan Shri Krishna is telling Uddhava, 'See Me; get My darshan, in this manner, in all things, and become *akutobhayah* – free of fear. There should be no fear of anything in you.'

Shri Krishna says the same thing to Arjuna in the Gita. 'Having listened to the Gita. The shoka-moha-bhaya in your jeevan is destroyed. *Kachchidagnaanasammohah pranashtaste` dhananjayah.'*

Bhagwan does not say, 'Now that you have heard the Gita, your moha will be destroyed.'

This shows that the Gita is not a deal that gives dividend in the future. Bhagwan says, 'Arjuna, tell Me clearly, whether your moha, caused by agnan, is destroyed or not.'

And Arjuna states with full confidence, 'Prabho! *Nashto moha* – my moha is destroyed. Not only that, *smritirlabdhaa* – I have regained my memory about my Dharma. All the confusion in my mana – all doubts and dilemmas – have been resolved.'

Smritilambhe` sarvagrantheenaam vipramokshah.

(Chhandogya Upanishad 7. 26.)

'How did this happen, Arjuna?'

'It happened because You are smiling in my antahkarana. You are pleased with me. My mana has now become free of all quandaries – *sthitomi gatasande`ha.* You have repeatedly told me. "*Uttishthotishtha bhaarata. Yuddhasva vigatajvarah, maamanusmara yudhya cha"* (get up, Arjuna! Fight without hesitation thinking of Me as you fight). All that is successful. I am ready for this war for Dharma. No shakti in this world can defeat me now. I am ready to obey Your command – *karishye` vachanam tava.'*

This is why Sanjay said –

Yatra yoge`shvarah krishno yathra paartho dhanurdharah,

tatra shreervijayo bhootirdhruvaa neetirgatir mama.

(18. 78)

The Gita begins with the letter 'dhar' of *dharmakshe`tre`,* and ends with the letter 'ma' of *mama*. This is how this Bhakti-Gnan samanvay is enfolded with 'Dharma' at both ends. This is the Gita's conversation regarding Dharma. It is the amrita of Dharma, which gives instantaneous fruit to a manushya. It makes a manushya transcend mrityu.

Whether there was amrita in the jeevan of the Devtas or not, is something nobody actually knows, but the Gita-amrita is before us. Come; drink deep, and become amara – rise above mrityu!

Om Shantih, Shantih, Shantih.

GLOSSARY

A

Aagam – a sacred text
Aagna – aagna – order, command
Aarta – distressed
Abheda-drishti – abhe`da-drishtee – where duality is not perceived
Abhiman - abhimaana – pride, egoism
Abhimani – abhimaanee – having abhiman
Abhyasa – bhyaasa – habit, to practice
Achala – unmoving
Acharya – teacher
Achintya – beyond imagination
Achyuta – a name of Shri Krishna
Adhikari – adhikaaree – one who is qualified or eligible
Adhogati – to go to a lower level of existence
Advaita – non-dual
Advay – non-dual
Advitiya satta – adviteeya sattaa – non-dual existence
Agha – paapa
Ahimsa – ahimsaa – non-violence
Akara – aakaara – form, shape
Akasha – aakaasha – space, the sky
Akriti – aakriti – form, shape
Akshara – unchangeable
Amar – immortal
Amrita – elixir that bestows immortality
Anandbhava – aanandabhaava – the feeling of joyfulness
Anant – endless, infinite
Ananya – single-minded
Anatma – unaatmaa – that, which is not the Atma
Anirdeshya – anirde`shya – beyond definition
Anitya – transient

Ansha – a part

Antahkarana – the four-fold mind comprised of the mana = emotional mind, buddhi = the intellect, chitta = state of mind and ahankara + the pride of individuality

Anushthan – anushthaana – a ritual

Anushthana – a religious ritual

Aparadh – aparaadha – an offence

Aparoksha – a personal experience ut not through the senses

Apoorva – a latent fruit, given when the time is right

Aradhya – aaraadhya – the one who is worshipped

Aranya-bhoomi –a lonely peaceful place

Arjana – to acquire

Artharthi – artha-aarthee – one wowants worldly benefits

Asakti – aasakti – emotional attachment, a weakness for someone

Asana – aasana – a Yogic posture, a mat, a seat

Asanga – uninvolved

Asangata – asangata – aloofness, to be uninvolved

Ashray – aashraya – shelter, to take refuge in

Ashuddha – impure, unsullied

Asi-padartha - asi-padaartha – the substance that 'is'

Asukha – without sukha

Asura – those who are oppsed to the Devtas, people who enjoy violence etc

Asuri – aasuree – demoniac, of the Asuras

Atma-shuddhi – aatma-shuddhi – purity of the Atma in the individual

Atma-tripti – aatma-tripti – satisfaction in the Self

Atma-vastu – aatma-vastu- the object that is the Atma

Atmabala – strength of mind

Atmaglani – aatmaglaanee – feeling ashamed and repentant

Atmaram – aatmaaraama – happy within himself

Atmatushti – aatmatushti- inner satisfaction

Avaran – aavarana – a curtain that hides

Avidya – avidya – nescience; false understanding

Avinashi – avinaashee – indestructible

Avivek – avive`ka – lack of discrimination, lack of vivek

Avyabhicharini – avyabhichaarinee – not unfaithful, single-minded devotion

Avyakta – not manifest

B

Bandhan – bondage

Bania – a trader

Beta – be`taa – an affectionate term for a child

Bhaag – a share, a portion

Bhagavad-bhakti – bhakti for Bhagwan

Bhagavati – a goddess

Bhagavdakara-vritti – inclination for Bhagwan

Bhajan – loving meditation of Bhagwan, singing His glories

Bhajaniya – the Ishwara, whose bhajan we do

Bhakta – a persom who has bhakti for Bhagwan

Bhakti – loving devotion and reverence

Bharat – bhaarata – a name of Arjuna,

Bharatavarsha – bhaaratavarsha – India

Bharta – bharataa – the one who provides

Bhava – bhava – feeling

Bhavna – feeling

Bhaya – fear

Bhoga – good and bad experiences, food offered to Bhagwan and eaten as a blessing

Bhoktritva – the feeling of being the bhokta

Bhoota – the past tense, one of the five elements

Bhoota-preta – bhoota-pre`ta – a spirit, a ghost

Bhram – false understanding

Bodha – knowledge, correct understanding

Brahma-bhava – brahmabhaava – the feeling of being the Brahman

Brahmacharya – celibacy

Brahmin – braahmin – a priestyly group who do rituals, study the Vedas and teach them to students to preserve ancient knowledge

C

Chakra – Bhagwan'sdivine discus

Chandal – chaandaala – a low caste person who eats dog meat

Chandan – sandalwood

Charanamrita – charanaamrita – water with which the feet of Bhagwan's image have been washed, which is like amrita, the elixir that gives immortality

Charanaravinda –charanaaravinda – lotus like feet

Charitra – character, conduct

Chetan – che`tan – consciousness

Chetana – che`tanaa – consciousness

Chidbhava – chidbhaava – the existence of consciousness

Chintan – meditation

Chitta – mental state

Crore – ten million

D

Daan – charity

Daivi – daivee – divine, of the Devtas

Dakskina – dakshinaa – a monetary gift to a Brhamin

Danta – daanta – restrained

Darshan – to see a revered person, a branch of ancient philosophy

Dasa – daasa – servant

Dasi – daasee – maid servant

Dayalu – dayaalu – compassionate, merciful

Deha – de`ha – the body

Devi – de`vee – goddess

Devta – de`vataa – a deity who has specific

Dham– dhaama – a holy place

Dhanush-baan – bow-arrow

Dharana – dhaaranaa – holding ni mind

Dharma – spiritual rightness

Dharmakshetra – dharma-kshetra- the area where Dharma is done

Dharmatma – dharmaatmaa – one who adheres to Dharma

Dhatu – dhaatu – primary substance

Dhobi – washer man
Dhyana – dhyaana – meditation
Dojakh – Hell, in Urdu
Dosha – faults, defects
Drashta – drashtaa – an uninvolved observer
Drishti – viewpoint, vision
Dukha – sorrow, suffering
Dukhi – sorrowful, unhappy
Durachari – duraachaaree – a person with lowly habits
Durbar – darabaara – Audience Hall
Dvaita – duality
Dvesha – dve`sha – hatred, aversion

G

Gati – future life, whether it will take a good direction or a lowly one
Gayatri – gaayatri – a famous, powerful mantra from the Rig Veda
Gnan-pradhan – gnaana-pradhaana – predominated by Gnan
Gnanendriya – gnaane`ndriya – sense-organs
Gnanyoga – worship by obtaining Gnan
Goloka – the abode of Krishna Bhagwan
Gopal – a cowherd, Krishna
Gopi – a milkmaid of Vrindavan, beloved of Shri Krishna
Guna – the three tendencies of Sattva, Raja, and Tama. Qualities of a person
Gwala-baal – gvaala-baala – cowherd boys

H

Himsa – himsa – violence
Hriday – heart

I

Indra – the Raja of Swarga
Indriya – the five senses and five organs of action
Ishtadev – ishtade`va - chosen form of worship
Ishwara – the Brahman with form and attributes

J

Jaati – caste, group, species

Jada - lacking consciousness

Jadata – jadataa – inertness

Jagat – the world

Jala – water

Janma – birth

Japa – ritual routine chanting of a mantra or Bhagwan's name

Jeeva – the Atma attached to a body

Jeevan – life

Jeevan-daan – giving the things that help people to live

Jeevan-mukta – a person who has become free of the identification of the body

Jignasu – seeker of spiritual Truth

K

Kali Yuga – the age called Kali

Kalpavriksha – a wish-fulfilling tree

Kalyan – kalyaana – good fortune, salvation

Kama – kaama – desire

Kamadhenu – kaamadhe`nu- a wish-fulfilling cow

Kamana – kaamanaa - desire

Karak-purush – a person who is the cause of major changes

Karana – kaarana – cause

Karma – an action or a Vedic ritual

Karma-pradhan – karma-pradhaana – dominated by karma

Karmayoga – worship by doing what is right and good

Karmendriya – karme`ndriya – the organs of action

Karta – karta – the doer

Kartavya – duty, that which should be done

Kartritva – the feeling of being the karta

Karuna – karuna – compassion

Kashi – kaashi – Varanasi

Katha – kathaa – a spiritual discourse
Kavya Shastra – kaavya-shaastra – the Shastra of poetry
Khuda – khudaa – the Islamic God
Kripa – kripaa – Grace, compassion
Kripalu – kripaalu – a compassionate person
Kriya – kriyaa – an action
Krodha – anger
Ksatriya – born into a family of warriors, protectors of the people
Kshatriya – the warrior class who rule and protect the people
Kshetra – kshe`tra – the area, field
Kurukshetra – Kurukshetra – the area where karma is done

L

Lagan – intense attachment
Lakshya – the goal
Laukik – of this sansara, worldly
Leela – leelaa – frolic, sport
Lobha – greed
Loka – a land , a world, people
Loka-vyavhar – social interaction

M

Mahapurusha – mahaapurusha- a great person
Mahima – mahima- greatness
Majhab – an instituted religion
Mala – maalaa – a necklace, a rosary
Mamata – mamataa – maternal love
Mana – the emotional mind
Manan – meditating on spiritual matters
Mandir – a temple
Mangal – good fortune
Mantra – a group of words with mystic power
Manushya – a human being
Manvantar – a cycle of time

Marg – maarga – path, road

Martyaloka – the world of mortals, the prithivi

Maryada - maryaadaa – boundaries of correct behavior

Maya – maayaa – the Ishwara's power of delusion

Maya-mala – maayaa-mala – impurity caused by Maya

Mimansa Sastra – mimaansaa shaastra – a philosophical system to investigate spiritual matters

Moha – deluded thinking due to worldy attachments

Moksha – liberation from rebirth

Mrityu – death

Mukti – liberation from rebirth

Mumuksha – mumukshaa – the desire for Moksha

Muni – sage

Murti – Bhagwan's image

N

Naam-sankirtan – group singing of Bhagwan's name

Nara – a man

Nara-Narayana – nara-naaraayana – the Atma in the individual and the Paramatma

Narak – Hell

Narayana – naaraayana – everybody's Atma

Nasamajhi – naasamajhee – foolishness, lack of proper understanding

Nastik – naastika – a person who does not believe in the existence of the Almighty God

Nath – naatha – Master

Neeti – moral conduct

Nididhyasan – nididhyasana – to bring the mind back repeatedly to the object of meditation

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Nihedh – nishe`dha – forbidden by the Shastras

Nimitta – instrumental factor

Nirdharmak – not regulated

Nirguna – without gunas
Nirmal – pure, unsullied
Nirvikar – unchanging, nor subject to deterioration
Nirvishesh – nirvishe`sha – without any particular attribute
Nishiddha – forbidden
Nishkama – nishkama – without desire
Nishpaapa – without sin
Nishtha – nishthaa – staunch faith
Nitya – daily, eternal
Nivritti – withdrawing from worldly activities
Niyam – self-imposed rules

P

Paapi – paapee – a sinner
Paatha – reciting a holy passage
Pancha bhoota – the five elements, earth, water, heat, air and space
Pantha – religious sect
Para-bhakti – paraa-bhakti – the highest Bhakti
Param – the highest
Parichinna – separate, fragmented
Paroksha - not perceived by the senses
Partha – paartha – a name of Arjuna
Patal – paataala – the nether world
Patidev – the husband who is worshipped as the Ishwara
Paurush – valour
Pavitra – pure according to the Shastras
Pavitra-atma – pavitra-aatmaa- a purehearted person
Pitambara – peetaambara – a yellow stole
Poorna – whole, complete
Poornata – poornata – being complete
Prabhu – Lord, Bhagwan
Pragna – pragnaa – a wise, penetrating intellect
Prakriti – Nature, the Ishwara's power of Creation
Prama – prama – buddhi with the right understanding

Praman – pramaana – proof that establishes something

Prana – prama – life spirit

Prana praana – the life spirit

Pranam – pranaama – to bow down

Prapanna – one who takes refuge in Bhagwan

Prapatti – to take refuge in Bhagwan

Prarabdha – praarabdha – destiny created by good and bad deeds in a previous life

Prasad – prasaada – food offered to Bhagwan and distributed as His blessing, the feeling of having received Grace

Pratigna – pratignaa – to make a vow, to take an oath

Pravritti – worldly activity

Prayashchit – praayashchitta – penance

Preeti – affection

Prema – pre`ma – love

Prithivi – prithivee – the earth

Punya – spiritual merit

Punya-charitra – Bhagwan's character is such that it gives punya to listen to it

Purohit – a priest who conducts rituals etc

Purushartha – effort to achieve something, one of the four major goals of a human life

Putra – son

R

Raaga-dvesha – raaga-dve`sha – attachment-aversion

Rahasya – the hidden purport

Rajya – kingdom

Rakshasa – a Demon

Rana-bhoomi – a battlefield

Rasa – the savoring of an emotion

Ratha – a chariot

Rathi – the master of the chariot

Rishi-Munis – Sages and Ascetics

Roop – beauty, appearance

Ruchi – liking

S

Saadi – having a beginning

Saanta – with an end

Sacchidananda –sacchidaananda – the Sat + Chit + Aanand = the pure existence, pure consciousness and pure bliss, the Brahman

Sacchidanandaghan – filled with Sacchidananda

Sadachari – sadaachaaree – a person whose behaviour is ethical

Sadbhava – sadbhava – goodwill, benevolence

Sadhak – saadhaka – a spiritual seeker

Sadhan – saadhana – the method for spiritual progress

Sadhan chatushtaya – sadhana chatushtaya – the four sadhans required for getting Tattvagnan. They are vivek, vairagya, shata sampatti and mumuksha

Sadhya – saadhya – the desired object, the goal

Saguna – with gunas

Sakama – sakama – with desire

Saket-loka – the abode of Bhagwan Rama

Sakha – sakha – a friend, a comrade

Sakhaa – friend, comrade

Sakshat – saakshaata – evident, manifest, incarnate

Sakshatkara – saakshaatkaara – direct personal experience

Samadhi – samaadhee – a state of deep meditation

Samahita – samaahita – collected

Samajh – proper understanding

Samajhadar – samajhadaara – one who has the right understanding

Samajhdaar – a person who has proper understanding of matters

Samanvay – union, coming together

Sampatti – wealth

Sampradaya – sampradaaya – a religious sect founded by a Guru

Sanga – association

Sankalpa – a resolve, a decision

Sansara - sansara – the interactive world

Sanskara – subtle subconscious impressions

Sant – a Mahatma, a saintly person
Sarathi – the driver of the chariot
Sarvagna – all-knowing
Sarvantaryami – sarvaantarayaamee – the one who knows what is in the heart
Sarvashaktimaan – all powerful
Sarvatra – everywhere
Satkarma – good deeds
Satpurush – a person who adheres to the rules of right behavior
Satpurusha – a person who adheres to the Sat
Satsanga – association with bhaktas, listening to spiritual discourses
Satta – sattaa – existence, authority
Sattvik – saattvika- of the Sattvaguna
Satya – the truth, the ultimate truth that never changes
Seva – se`vaa – to serve
Shabda – sound, a word
Shaitan – shaitaana – the Devil
Shakti – power
Shama-dama – restraint og the mind and body
Shanta – shaanta – tranquil
Shanti – shaanti – peace
Sharan – shelter
Sharanagata – sharanaagata – one who takes refuge in Bhagwan
Sharanagati – sharanagati – to take refuge in Bhagwan
Shareer – the body
Shashvat – shaashvata – eternal, undying
Shastra – shaastra – books on religious knowledge
Shishya – a student
Shloka – a Sanskrit verse or couplet
Shoka – grief, remorse
Shoonya – a vacuum, nothing, total emptiness
Shraddha – shraddhaa – faith
Shravan – to listen seriously and grasp the purport of a spiritual discourse
Shrota – shrota – one who listens with a desire to understand
Shubha – auspicious

Shuddha – pure

Shuddhi – purity

Shudra – low class labourers, not inclined to intellectual development

Siddhanta – demonstratable conclusion

Siddhi – success, supernatural power

Smriti – memory of the ancient truths, remembering

Sneha – sne`ha – affection

Srishti – creation

Suhriday – a well-wisher

Sukha – complete comfort and happiness

Svabhava – basic nature

Svayam-siddha – self-established, evident

Swami – svaamee – Master

Swarga – Heaven

Swarup – original form, the nature of something

T

Tapa – self imposed austerities

Tat-padartha – tat-padaartha – the 'That' substance, the Paramatma that is the Brahman

Tat-tvam-asi – 'you' the Atma, is the 'tat' that is the Brahman

Tattvagnan – Gnan about the primary substance that is the oneness of the Atma and the Brahman.

Tiraskara – to disdain, insult

Tirha – a holy place

Titiksha – titikshaa – fortitude

Tvam-padartha – tvam-padaartha – the 'you' substance, the Atma in the individual

U

Upadesh – upade`sha – teaching

Upadhi – upaadhee – something superimposed on something else, an honorary title

Uparata – not interested in worldly matters

Upasana – upaasanaa – devoted worship
Upashanti – upashaanti – pacification

V

Vaidya – a doctor of Ayur Veda
Vaikuntha – the abode of Vishnu Bhagwan
Vairagya – vairaagya- detachment
Vaishya – traders and businessmen
Vakta – vaktaa – a speaker
Vani – vaanee – speech, the odes of speech, Sarasvati
Vara – a boon
Varna – social level – Brahmin, Kshatriya, Vaishya and Shudra
Vasana – vaasanaa – avid desire, lust
Vastu – an object
Vatsalya – vatsalya – motherly love
Vayu – vaayu – air, wind
Vedi –ve`dee – the alter of a Yagna
Vibhaag – a department, a section
Vichar – vichaara – serious reflection
Vidhi – ordained by the Shastras, the right method for doing something
Vidvan – vadvaana – a scholar, learned pundit
Vidya – vidyaa – right knowledge, field of knowledge
Vignan – acquired Gnan about the Tattva that is the Brahman
Vihit – prescribed by the Shastras, ordained
Vikalpa – an opton
Vikar – vikaara – deterioration
Vinay – courtesy, humility
Virat-roop – viraata-roopa – Bhagwan's colossal universal form
Vishay – the object, a topic
Vishishta – distinctive, special
Vishvas – vishvaasa – to have full faith
Vivek – vive`ka – to discriminate, to separate the true from the false
Vraja – the area around Vrindavan
Vritti – mental inclination

Vyapak – vyaapaka – all-pervading

Vyavhar – vyavahaara – behaviour

Y

Yagna – a Vedic ritual of fire worship

Yagna-shala – yagna-shaalaa – a place where a Yagna is being done

Yagna-Yaag – Vedic rituals

Yaksha – an attendant of Kuber

Yamaraj – yamaraaja – the Devta of death who gives the ruling of Swarga, Narak etc, depending on the actions of a person who dies

Yoga – to get connected to Bhagwan

Yogabhyasa – yogaabhyaasa – the practice of Yoga

Yuddhabhoomi – battlefield

Yukti – reasoning

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